

John TEN *John*
SERMONS

ON THE
Following SUBJECTS;

VIZ:

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| I. CHRIST, the Believer's Husband. | VII. Christ, the Believer's Wisdom, Righteousness, Sanctification, and Redemption. |
| II. The Gospel Supper. | |
| III. Blind <i>Bartimeus</i> . | VIII. The <i>Pharisee</i> and <i>Publican</i> . |
| IV. Walking with God. | |
| V. The Resurrection of <i>Lazarus</i> . | IX. The Holy Spirit convincing the World of Sin, of Righteousness, and Judgment. |
| VI. <i>Britain's</i> Mercies and <i>Britain's</i> duty. | X. The Conversion of <i>Zaccheus</i> . |

By Mr. GEORGE WHITEFIELD.

W
G L A S G O W,

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THE PREFACE.

Candid Reader.

HAVING had the opportunity of perusing the following discourses, I do with pleasure recommend them to the world, as sound, seasonable, and solid composures. They appear to me to contain, *The words of truth and soberness*; and to be well adapted to *correct the errors* of the present day, as well as to *promote vital and practical godliness*—The observations in them are pious, pertinent, and instructive; and so well suited to the times we live in, that they are like *apples of gold in pictures of silver*. The style is easy and natural, and the practical inferences, affectionate and poignant, equally fitted to alarm sinners, and comfort the saints of God amidst the various miseries that attend their present *Pilgrimage* thro' this valley of *tears*, this uncertain and difficult state of probation. In a word, I am humbly of opinion, that the discourses aforesaid are grave and masculine; that they indicate a sober humble, well-informed mind, and a warm heart. I therefore earnestly beseech the father of our Lord Jesus Christ, to bless them to those noble ends for which they are especially adapted, for the sake of his dear Son!

Upon hearing the reverend author of the aforesaid discourses preach frequently in this *City*, particularly in his last visit, and after frequent conversation with him in private, I find to my *great satisfaction*, that he is clear and sound in the great doctrines of religion, and preaches exactly agreeable to the *Divinal articles* of the *Church of England*, and our *Westminster Confession of Faith*, between which there is the sweetest harmony.—

* This Preface was formerly published with six of the following discourses.

It was likewise peculiarly agreeable to me, to hear the aforesaid gentleman openly and boldly declare in his public discourses, against that detestable and dangerous error of the *Aninomians*, viz. *That persons are actually justified before faith*; which is the *proton pseudos*, or first rise of all their abominations.

And I think it my duty, having this opportunity, to inform the public, that the author of the following discourses, has declared *his sentiments* in this city, against that perilous *ignus fatuus*, *Enthusiasm* (particularly in his last agreeable visit) with equal zeal; the Quintessence of which as I conceive, consists in following *impulses*, or our own *fancy*: as a rule of conduct, without the written word, while the sober use of *reason* is rejected: This, the Reverend Mr. WHITEFIELD has expressly opposed and declared against.—There are some things in this faithful servant of Christ which I cannot but admire as very uncommon, viz. His continued *burning zeal* for the *kingdom* of Christ for so many years, with but little interruption, comparatively: His *indefatigable labours* for God, especially in preaching the everlasting gospel daily, for so long a space of time; The *preservation* of his *weak constitution*, from being entirely ruin'd by such an extraordinary course of vehement labours and fatiguing travel; The *preservation* of his soul, from being either quite lifted up and carried away with *pride*, in the midst of so much popularity and applause, or at times quite sunk in melancholy *despondency*, under the *withdrawings* of God's comfortable presence, the *jealousies* and desertions of dear friends and enemies, whereby his *character* has been with art and elegance, exceedingly and unjustly blackened; tho' by *some*, at least in all probability, with an honest intention: Add to these sources of grief, the apostacies of divers promising professors, some from the *sound doctrines* of religion, and some from truth and practical godliness both together; with the *fiery darts* of Satan's temptations, suited to the aforesaid circumstances of distress.

I may add to these, his extraordinary success in winning

The P R E F A C E.

ning poor sinners to the Lord Jesus Christ, and building up saints in knowledge, faith, holiness, and comfort !

Having had more opportunities to know *the fruits of his labours* in the *gospel-ministry* than many others, because of my *travels in America*, I can freely and safely declare, that I have met with many who have given a rational and scriptural account of their conversion by *his ministry*, and do crown their narrative by a holy practice. I heartily wish that some ingenious gentlemen of figure and character who have wrote against him, and have possibly been influenced thereto, in a measure, by a wrong information respecting some particulars in his preaching and conduct, had but the opportunity of hearing him preach frequently, and pray, not only in public, but in private, as well as of free conversation with him about the things they object ! I cannot but think that they would then alter their sentiments concerning him. Surely their jealousies would be removed, and their present apparent aversion turned into wonder and love. For my own part, I must speak honourably of him, for God's sake, and for truth's sake, should it cost me never so dear. — He comes out so clearly, so boldly, and prudently, for the sweet, sweet, sweet *truths* of the *ever-blessed* LORD JESUS, that it charms my heart into admiration and love. If he doth not preach the gospel of Christ, in my humble opinion, it is not in the Bible. I believe in my heart, and I think, with sufficient reason, that his designs in travelling are pious and honourable, *viz.* To bring poor sinners to Christ, and to build them up in him. And he is for the general, uncommonly enlivened and assisted in his blessed master's service. He preaches the great doctrines of the reformed churches, *viz.* *Original sin, justification by faith alone, man's Impotency to do spiritual good, regeneration, sanctification, and Perseverance*. — These important points he mainly insists upon, and that with clearness, pungency, and Pathos.

Moreover, he is *meek and patient in sufferings*, and treats his opposers with temper and kindness. — In a word,

word, his whole life evidently appears to be devoted to Jehovah, and is filled with acts of piety towards God, and mercy towards mens souls and bodies.

Yea, such is the vehemence of his desires to do extensive and manifold service to the church of God, that he is in danger of losing his life in the cause, by a series of extraordinary labours (to all appearances quite disproportioned to his bodily strength.) Now what greater evidence can we have of the sincerity of any man than these? Especially if we add thereto, his peaceable, healing disposition in respect to the Church of God, and opposing schisms and divisions. What tho' there have been some exceptionable, unguarded expressions, in some of his former writings? Is this to be wondered at, considering his *young years, strong passions, education in Arminian principles*, and the continued *hurry* of his labours in preaching, writting letters, and discoursing with people in the places where he travelled, having withal but little time for study and reflection.

Shou'd not that *Charity, that hopes all things* that are good, as far as there is any reason for it, induce us to put a favourable construction on them, at least on his design; especially considering that his after writings set many things in a better light?

If every doubtful expression in the writings of Luther, and many other good and great men, were put upon the rack by ingenious pens, and not compared with other passages in the same, or other of their performances, their principles would appear in a false dress, and might be easily burlesqued.

I design to offend no man by this preface—I desire to entertain charitable sentiments of all, as far as I have scripture and reason for it; and I doubt not but divers who have opposed both the Reverend Mr. WHITEFIELD and my self, have had a pious and honest intention in so doing.—I only beg leave to express my own opinion with all due deference to such as are otherwise minded.

But I must hasten to the conclusion, and therefore beseech the reader to peruse, without prejudice, the following discourses; and to consider seriously the truths contained in them, as well as to apply in particular his own portion.—In this way he will glorify God, and probably receive special benefit to himself. I add no more, but imploring the blessings of heaven upon thy endeavours, remain thy servant for Christ's sake.

Philadelphia, May
30, 1746.

GILBERT TENNENT.

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S E R

Mary Madonkin
S E R M O N I.

CHRIST, the Believer's Husband

ISAIAH liv. 5.

For thy Maker is thy Husband.

ALTHOUGH believers by nature are far from God, and children of wrath, even as others, yet it is amazing to think how nigh they are brought to him again by the blood of Jesus Christ. Eye hath not seen, or ear heard, neither hath it entered into the heart of any man living fully to conceive, the nearness and dearness of that relation, in which they stand to their common head. He is not ashamed to call them *brethren*. *Behold*, says the blessed Jesus in the days of his flesh, *my mother and my brethren*. And again after his resurrection, *Go tell my brethren*.—Nay sometimes he is pleased to term believers his *friends*. *Henceforth I call you no longer servants, but friends*. Our friend Lazarus *sleepeth*. And what is a friend? Why “there is a friend that is nearer than a brother,” nay, as near as one’s *own soul*.—And *thy friend*, says God in the book of *Deuteronomy*, *which is as thy own soul*.—Kind and endearing appellations these, that undoubtedly bespeak a very near and ineffably intimate union between the Lord Jesus and the true living members of his mystical body! But methinks, the words of our text point out to us a relation, which not only comprehends, but in respect to nearness and dearness, exceeds all other relations whatsoever. I mean that of a *Husband*. *For thy maker is thy husband*. The Lord of hosts is his name, and thy Redeemer the holy One of Israel, the God of the whole earth shall he be called.

These words were originally spoken to the people of

the Jews, considered collectively as a peculiar people, whom our Lord had betrothed and married to himself; and they seem to be spoken when religion was upon the decline among their churches; when they had, in a great measure, lost that life and power, which they once experienced; and their enemies began to insult them with a *Where is now your God?* Such a state of things must undoubtedly be very afflicting to the true mourners in Zion; and, no doubt put them upon crying unto the Lord, in this their deep distress.—He hears their prayer—His bowels yearn towards them; and in the preceeding verse, he assures them, that tho' the enemy had broken in upon them like a flood, yet their extremity should be his opportunity to lift up a standard against him—*Fear not*, says the great head and king of his church, *for thou shalt not be ashamed*, that is, *finally or totally; neither be thou confounded*, i. e. dissipated, or dejected, giving up all for gone, as though thou never shouldst see better days, or another revival of religion; *for thou shalt not entirely be put to shame*, tho' for a while, for thy humiliation, and the greater confusion of thy adversaries, I suffer them to triumph over thee: *For*, says the Lord, *thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more*; i. e. I will vouchsafe you such another glorious gale of my blessed spirit, that you shall quite forget your former troubled widow-state, and give your enemies no more occasion to insult you, on account of your infant-condition, but rather to envy you, and gnash their teeth, and melt away at the sight of your unthought-of glory and prosperity.—And why will the infinitely great and condescending Jesus deal thus with his people? Because the church is *his spouse*—*For*, says he, in the words just now read to you, *thy Maker is thy husband, thy redeemer, the holy One of Israel*; and therefore he loves thee too well, to let thy enemies always trample thee under foot.—*The Lord of hosts is his name, the God of the whole earth shall he be called*; and therefore he is armed with sufficient power to relieve his oppressed

oppressed people, and overcome and avenge himself of all their haughty and insulting foes.——

This seems to be the prime and genuine interpretation of the text and context, especially if we add, that they may have a further view to the latter-day glory, and that blessed state of the church, which the people of God have been looking for in all ages, and the speedy approach of which, we undoubtedly pray for, when we put up that petition of our Lord's, *viz. Thy kingdom come.*——

But, tho' the words were originally spoken to the Jews, yet they are undoubtedly applicable to all believer's in all ages, and, when enlarged on in a proper manner, will afford us suitable matter of discourse both for sinners and for saints; for such as know God, as well as such who know him not; and likewise for those, who once walked in the light of his blessed countenance, but are now backslidden from him; have their harps hung upon the willows, and are afraid that their beloved is gone, and will return to their souls no more.—— Accordingly, without prefacing this discourse any farther, as I suppose a mixed multitude of saints, unconverted sinners, and backsliders, are present here this day, I shall endeavour so to speak from the words of the text, that each may have a proper portion, and none be sent empty away.——

In prosecuting this design, I will

I. Endeavour to shew, what must pass between Jesus Christ and our souls before we can say, *that our Maker is our husband.*——

II. The duties of love which they owe to our Lord, who stand in so near a relation to him.——

III. The miserable condition of such as cannot yet say, *their Maker is their husband.*——

And, IV. I shall conclude with a general exhortation to all such unhappy souls, to come and match with the dear Lord Jesus.——And Oh! may that God who blessed Abraham's servant, when he went out to seek a

wife for his son Isaac, bless me, even me also, now I am come, I trust, relying on divine strength, to invite poor sinners, and recal backsliders to my master Jesus!--

And *First*, I am to shew, what must pass between Jesus Christ and our souls before we can say, *Our Maker is our husband*.

But before I proceed to this, it may not be improper to observe, that if any of you, amongst whom I am now preaching the kingdom of God, are enemies to inward religion, and explode the doctrine of inward feelings, as enthusiasm, cant and nonsense, I shall not be surprized, if your hearts rise against me whilst I am preaching, for I am about to discourse on true vital and internal piety; and an inspired Apostle hath told us, *that the natural man discerneth not the things of the spirit, because they are spiritually discerned*.—But, however, be noble as the Bereans were; search the Scriptures as they did; lay aside prejudice; hear like Nathaniel, with a true Israelitish ear; be willing to do the will of God, and then you shall, according to the promise of our dearest Lord, *know of the doctrine, whether it be of God, or whether I speak of myself*.—

I would further observe, that if any here expect fine preaching from me this day, they will, in all probability go away disappointed.—For I came not here to shoot over peoples heads; but, if the Lord shall be pleased to bless me, to reach their hearts. Accordingly, I shall endeavour to cloath my ideas in such plain language, that the meanest negro or servant, if God is pleased to give a hearing ear, may understand me; for I am certain, if the poor and unlearned can comprehend, the learned and rich must.----

This being premised, proceed we to our first general head, *viz.* To shew what must pass between Jesus Christ and our souls, before we can say, *our Maker is our husband*.

Now, that we may discourse more pertinently and intelligibly upon this point, it may not be amiss, under this head, to consider, what is necessary to be done, before

fore a marriage between two parties amongst ourselves, can be said to be valid in the sight of God and man.— And that will lead us in a familiar way, to shew what must be done, or what must pass between us and Jesus Christ, before we can say, *our Maker is our husband.*—

And *First*, In all lawful marriages, it is absolutely necessary, that the parties to be joined together in that holy and honourable estate, are actually and legally freed from all pre-engagements whatsoever.—*A woman is bound to her husband*, saith the apostle, *so long as her husband liveth.* The same law holds good in respect to the man. And so likewise, if either party be betrothed and promised, tho' not actually married to another, the marriage is not lawful, till that pre-engagement and promise be fairly and mutually dissolved.—Now, it is just thus between us and the Lord Jesus—For, we are all by nature born under, and wedded to the law, as a covenant of works.—Hence it is that we are so fond of, and artfully go about, in order to establish a righteousness of our own—It is as natural for us to do this, as it is to breath—Our first parents, Adam and Eve, even after the covenant of grace was revealed to them in that promise, *the seed of the woman shall bruise the serpent's head*, reached out their hands, and would again have taken hold of the tree of life, which they had now forfeited, had not God drove them out of Paradise, and compelled them, as it were, to be saved by grace. And thus all their descendants naturally run to the tree of life, and want to be saved, partly at least, if not wholly, by their works. And even gracious souls, who are inwardly renewed, so far as the old man abides in them, find a strong propensity this way.—Hence it is, that natural men are generally so fond of Arminian principles.—*Do and live*, is the native language of a proud, self-righteous heart.—But before we can say, *our Maker is our husband*, we must be divorced from our old husband the law; *i. e.* we must renounce our own righteousness, our own doings and performances, in point of dependence, either in whole or part, as long

and dross, for the excellency of the knowledge of Christ Jesus our Lord.—For thus speaks the apostle Paul to the Romans, Ch. vii. 4. *Ye also are become dead to the law (i. e. as a covenant of works) by the body of Christ, that ye should be married to another, even to him, who is raised from the dead.*—As he also speaketh in another place, *I have espoused you, as a chaste virgin to Jesus Christ.* This was the apostle's own case.—Whilst he depended on his being a *Hebrew of the Hebrews*, and thought himself secure; because, as to the outward observation of the law, *he was blameless*; he was an entire stranger to the divine life: but when he began to experience the power of Jesus Christ's resurrection, we find him, in his epistle to the Philippians, absolutely renouncing all his external privileges, and all Pharisaical righteousness; *Yea*, says he, *doubtless, and I count all things but loss, nay but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that, which is through the faith of Jesus Christ the righteousness which is of God by faith.* And thus it must be with us, ere we can say, *our Maker is our husband.*—Tho' we may not be wrought upon in that extraordinary way in which the apostle was, yet we must be dead to the law, we must be espoused as chaste virgins, to Jesus Christ, and count all external privileges, and our most splendid performances (as was before observed) only as dung and dross, *for the excellency of the knowledge of Jesus Christ our Lord.*

But further, before a marriage among us can stand good in law, both parties must not only be freed from all pre-engagements, but there must be a mutual consent on both sides.—We are not used to marry people against their wills.—This is what the Jews called betrothing, or espousing, a thing previous to the solemnity of marriage.—Thus we find, the virgin Mary is said to be espoused to Joseph, before they actually came together, Mat. i. 18. And thus it is among us.—Both parties are previously agreed, and as it were, espoused to each other, before we publish, what we call the banns
of

of marriage concerning them. And so it will be in the spiritual marriage, between Jesus Christ and our souls—Before we are actually married or united to him by faith: or, to keep to the terms of the text, before we assuredly can say, that *our Maker is our husband*, we must be made willing people in the day of God's power, we must be sweetly and effectually persuaded by the holy spirit of God, that the glorious *Emanuel* is willing to accept of us just as we are, and also that we are willing to accept of him upon his own terms, yea, upon any terms.—And when once it comes to this, the spiritual marriage goes on apace, and there is but one thing lacking to make it compleat.—And what is that? An actual union.

This is absolutely necessary in every lawful Marriage among Men.—There must be a joining of hands before witnesses, ere they can be deemed lawfully joined together.—Some men indeed of corrupt minds, are apt to look upon this as a needless ceremony, and think it sufficient to be married, as they term it, in the sight of God.—But whence men get such divinity, I know not.—I am positive, not from the Bible; for we there read that even at the first marriage in paradise, there was something of outward solemnity; God himself (if I may so speak) being there the priest.—For we are told, *Gen. ii. 22.* that, after God had made the woman, *he brought her unto the man.*—And indeed, to lay aside all manner of outward ceremony in marriage, would be to turn the world into a den of brute beasts.—men would then take or forsake as many wives as they pleased, and we should soon sink into as bad and brutal a state, as those nations are now in, amongst whom such practices are allowed of, and who are utterly destitute of the knowledge of our Lord and Saviour Jesus Christ.—Whoever has experienced the power of his resurrection, I am persuaded will never plead for such a licentious practice.—For the terms made use of in scripture, to represent the mystical union between Christ and his church, such as, *our being joined to the Lord and married to Je-*

Jus Christ, are all metaphorical expressions, taken from some analagous practices amongst men.—And as persons when married, tho' before twain, are now one flesh; so those that are joined to the Lord, and can truly say, *our Maker is our Husband*, in the apostle's Language, are one spirit.—This was typified in the original marriage of our first parents.—When God brought *Eve* to *Adam*, he received her with joy at his hands, and said, *this is Bone of my Bone, and Flesh of my Flesh*.—They had there primarily, but one name.—For thus speaks the sacred historian *Gen. v. 1, 2*.—*In the day that God created man, he blessed them, and called their name Adam*.—And why? because they were *one Flesh*, and were to have but *one Heart*.—The self-same terms are made use of in scripture, to express the believer's union with Jesus Christ.—We are called *Christians*, after Christ's name, because made partakers of Christ's nature.—Out of his fulness, believer's receive grace for grace.—And therefore, the marriage State, especially by the apostle *Paul*, is frequently made use of, to figure out to us the real, vital union, between Jesus Christ and regenerate souls.—This is termed by the apostle, *Eph. v. 32*. *A great mystery*.—But great as it is, we must all experience it, before we can say assuredly, that *our Maker is our husband*.—For what says our Lord, in that prayer he put up to his Father before his bitter passion? *Father, I will that those whom thou hast given me, shall be where I am, that they may be one with thee; even as thou, O Father, and I are one, I in them, and they in me, that we all may be made perfect in one*.—O infinite condescension? Oh ineffable union! Hence it is, that believers are said to be members of his body, of his flesh, and of his bones.—Hence it is, that the apostle speaking of himself, says, *I live, yet not I, but Christ liveth in me*. What an expression is that? How much does it comprehend? And, that we might not think this was something peculiar to himself, he puts this close question to the Corinthians; *Know ye not, that Christ is in you, unless you be reprobates?* Agreeable to what he says in his epistle

to

to the Colossians, *Christ in you, the hope of glory.*—And hence it is, that our church, in the communion-office, directs the minister to acquaint all those that receive the sacrament worthily, that they are one with Christ, and Christ with them; that they dwell in Christ, and Christ in them—Words that deserve to be written in letters of gold, and which evidently shew, what our reformers believed all persons must experience, before they could truly and assuredly say, that *their Maker is their husband.*—

From what then has been delivered, may not the poorest and most illiterate person here present easily know, whether or not he is really married to *Jesus Christ*. Some indeed, I am afraid, are so presumptuous as to affirm, at least to insinuate, that there is no such thing as knowing, or being fully assured, whilst here below, whether we are in Christ or not—Or at least, if there be such a thing, it is very rare, and only the privilege of the primitive believers.—Part of this is true, and part of this absolutely false.—That this glorious privilege of a full assurance is very rare, is too, too true.—And so it is equally too true, that real Christians, comparatively speaking, are very rare also.—But that there is no such thing, or that this was only the privilege of the first followers of our blessed Lord, is directly opposite to the word of God.—*We know*, says St. John, speaking of believers in general, *that we are his, by the spirit which he hath given us*; and, *He that believeth hath the witness in himself*; because you are sons, saith St. Paul, *God hath sent forth his spirit into your hearts, even the spirit of adoption, whereby we cry, Abba Father*—Not that I dare affirm, that there is no real Christian, but what has this full assurance of faith, and clearly knows, that *His Maker is his husband.*—In speaking thus, I should undoubtedly condemn some of the generation of God's dear children, who thro' the prevalence of unbelief, indwelling sin, spiritual sloth, or it may be, for want of being informed of the privileges of believers, may walk in darkness, and see no light—therefore, tho'

tho' I dare not affirm, that a full assurance of faith is absolutely necessary for the very being, yet I dare assert, that it is absolutely necessary, for the well-being of a Christian—And for my own part, I cannot conceive, how any persons, that pretend to christianity, can rest satisfied or contented without it.—This is indeed stopping short, on this side Jordan, with a witness—And gives others too much reason to suspect, that such persons, however high their profession may be, have, as yet, no true saving grace at all.—Men, whose hearts are set on this world's goods, or, to use our Lord's language, *the children of this World*, act not so—I suppose there is scarce a single merchant in this great congregation, especially in these troublous times, that will venture out either his ship or cargo, without first ensuring both against the violence of an enemy, or a storm—And I suppose there is scarce a single house, of any considerable value, in any populous town or city, but the owner has taken out a policy from the fire-office, to insure it, in case of fire—And can I be so irrational as to think, that there is such a thing as securing my *Goods*, and my *House*, and that there is no such thing as insuring, what is infinitely more valuable, my precious and immortal soul? Or if there be such a thing as undoubtedly there is, what foolishness of folly must it needs be in men, that pretend to be men of parts, of good sense, and solid reasoning, to be so anxious to secure their ships against a storm, their houses against a fire, and at the same time, not to be unspeakably more solicitous, to take a policy out of the insurance-office of heaven; even the seal and witness of the blessed spirit of God, to ensure their souls against that storm of divine wrath, and that vengeance of eternal fire, which will at the last decisive day come upon all those, that know not God, and have not obeyed his gracious gospel? To affirm therefore, that there is no such thing as knowing that *our Maker is our husband*; or that it is a privilege peculiar only to the first Christians, to speak in the mildest terms, is both irrational and unscriptural. Not that all who can

say,

say, *their Maker is their husband*, can give the same clear and distinct account of the *time, manner and means* of their being spiritually united and married by faith, to the blessed bridegroom of the church.—Some there may be now, as well as formerly, sanctified from the womb—And others in their infancy and non-age, as it were silently converted—Such perhaps may say, with a little Scots maiden, now with God, when I asked her, whether Jesus Christ had taken away her old heart, and given her a new one? *Sir, it may be*, said she, *I cannot directly tell you the time and place, but this I know*, it is done.—And indeed it is not so very material, tho' no doubt it is very satisfactory, if we can relate all the minute and particular circumstances, that attended our conversion; if so be we are truly converted now, and can say, the work is done, and that, *Our Maker is our husband*.—And I question, whether there is one single adult believer, now on earth, who lived, before conversion, either in a course of secret or open sin, but can, in a good degree, give an account of the beginning and progress of the work of grace in his heart.—What think ye? Need I tell any married persons in this congregation, that they must go to the university, and learn the languages, before they can tell whether they are married or not? Or, if their marriage was to be doubted, could they not, think you, bring their certificates, to certify the time and place of their marriage; and the minister that joined them together in that holy state? And if you are adult, and are indeed married to Jesus Christ, tho' you may be unlearned, and what the world terms illiterate men, cannot you tell me the rise and progress, and consummation of the spiritual marriage, between Jesus Christ and your souls? Know you not the time, when you were first under the drawings of the Father, and Jesus began to woo you for himself? Tell me, O man, tell me, O woman, knowest thou not the time, or at least, knowest thou not, that there was a time, when the blessed spirit of God stripped thee of the fig-leaves of thy own righteousness, hunted thee out of the trees

trees of the garden of thy performances, forced thee from the embraces of thy old husband the law, and made thee to abhor thy own righteousness, as so many filthy rags? Canst thou not remember when, after a long struggle with unbelief, Jesus appeared to thee, as altogether lovely, one mighty and willing to save? And canst thou not reflect upon a season, when thy own stubborn heart was made to bend; and thou wast made willing to embrace him, as freely offered to thee in the everlasting gospel? And canst thou not, with pleasure unspeakable, reflect on some happy period, some certain point of time, in which a sacred something (perhaps thou could'st not then well tell what) did captivate, and fill thy heart, so that thou could'st say, in a rapture of holy surprize, and extacy of divine love, *My Lord and my God; my beloved is mine, and I am his; I know that my redeemer liveth; or, to keep to the words of our text, My Maker is my husband.*—Surely, amidst this great and solemn assembly, there are many that can answer these questions in the affirmative—For these are transactions, not easily to be forgotten; and the day of our espousals is generally, a very remarkable day; a day to be had in everlasting remembrance.

And can any of you indeed, upon good grounds say, *that your Maker is your husband?* May I not then (as it is customary to wish persons joy who are just entered into the marriage state) congratulate you upon your happy change, and wish you joy, with all my heart? Sure am I that there was joy in heaven on the day of your espousals: And why should not the blessed news occasion joy on earth? May I not address you in the language of our Lord to the women that came to visit his sepulchre, *All hail!* for ye are highly favoured.—Blessed are ye among men, blessed are ye among women!—All generations shall call you blessed.—What? *Is your Maker your husband?* The holy One of Israel your redeemer? Sing, O heavens, and rejoice, O earth! What an amazing stoop is this! What a new thing has God created on the earth! Do not your hearts, O believers, burn with-

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in you, when meditating on this unspeakable condescension of the high and lofty One that inhabiteth eternity? Whilst you are musing, does not the sacred fire of divine love kindle in your souls? And, out of the abundance of your hearts, do you not often speak with your tongues, and call upon all that is within you, to laud and magnify your redeemer's holy name? Is not that God-exalting, self-abasing expression frequently in your mouths, *Why me, Lord, why me?* And are you not often constrained to break out into that devout exclamation of Solomon, when the glory of the Lord filled the temple, *And will God indeed dwell with man?* Ungrateful, rebellious, ill, and hell-deserving man! Oh, my brethren, my heart is enlarged towards you! Tears, while I am speaking, are ready to gush out—But they are tears of love and joy.—How shall I give it vent? How shall I set forth thy happiness, O believer, thou bride of God!—And is *thy Maker thy husband?* Is his name the *Lord of hosts?* Whom then shouldst thou fear? And is thy redeemer the holy One of Israel, the God of the whole earth should he be called? Of whom then shouldst thou be afraid? He that toucheth thee, toucheth the very apple of God's eye.—*The very hairs of thy head are all numbered, and it is better that a man should have a millstone tied round his neck, and be drowned in the sea, than that he should justly offend thee.*—All hail, (I must again repeat it) thou lamb's bride! For thou art all glorious within, and comely, thro' the comeliness thy heavenly bridegroom hath put upon thee.—Thy garment is indeed of wrought gold; and, ere long, the king shall bring thee forth with a raiment of needle-work, and present thee blameless before his Father, without spot, or wrinkle, or any such thing.—In the mean while, well shall it be with you, and happy shall you be, who are married to Jesus Christ.—For all that Christ has is yours.—He is made of God to you, wisdom, righteousness, sanctification, and eternal redemption.—Whether Paul, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.—All
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his attributes are engaged for your preservation, and all things shall work together for your good who love God, and, by being thus married to the Lord Jesus, give an evident proof that you are called according to his purpose.—What say you? When you meditate on these things, are you not frequently ready to cry out, what shall we render unto the Lord for all these mercies, which, of his free unmerited grace, he hath been pleased to bestow upon us? For, tho' you are dead to the law, as a covenant of works, yet you are alive to the law as a rule of life, and are in, or under the law (for either expression seems to denote the same thing) to your glorious husband, Jesus Christ.

Pass we on therefore to the *Second* general Head, under which I was to shew, what *Duties* of Love they owe to Jesus Christ, who are so happy as to be able to say, *My Maker is my Husband.*

I say, *Duties of Love.*—For being now married to Jesus Christ, you work not for life, but from life.—The love of God constrains you, so that, if there was no written law, or supposing Jesus would set you at liberty from his yoke, so far as grace prevails in your hearts, you would say, we love our blessed bridegroom, and will not go from him.——

And now then, what does the Lord require of you? That we may speak on this head as plainly as may be, we shall pursue the method we begun with; and, by carrying on the allegory, and examining what is required of truly Christian wives, under the gospel, infer what our Lord may justly demand of those who are united to him by faith, and can therefore say, *our Maker is our Husband.*—

And here let us go to the law and to the testimony.—What says the scripture? *Let the wife,* says the apostle, *see that she reverence her Husband.*—It is, no doubt, the duty of married women to think highly of their husbands.—From whom may husbands justly command respect, if not from their wives? The Apostle's expres-

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sion is emphatical.—Let the wife see that she reverence her Husband; thereby implying, that women, some of them at least, are too prone to disrespect their Husbands; as *Michael*, *Saul's* daughter, despised *David* in her heart, when she tauntingly said. 2 Sam. vi. 20. *How glorious was the King of Israel to day, who uncovered himself to Day in the Eyes of the Hand-maids of his Servants, as one of the vain Fellows shamefully uncovereth himself.*—

This is a source and fountain, from whence many domestic evils frequently flow.—Women should remember the character Husbands sustain in scripture.—They are to them what Christ is to the church.—And it is mentioned to the honour of *Sarah*, that she called *Abraham* Lord.—*Shall I have a child who am old, my Lord being old also?* It is remarkable, that there are but two good Words in that whole Sentence, *my Lord*, (for all the others are the language of unbelief) and yet those two words the Holy Ghost mentions to her eternal honour, and buries, as it were, the rest in oblivion.—*Even as Sarah*, says St. *Peter* obeyed *Abraham* calling him Lord.—An evident proof how pleasing it is in the sight of God, for women in the married state to reverence and respect their husbands.—Not that husbands therefore should lord it over their wives, or require too much respect at their hands.—This would be unchristian, as well as ungenerous, indeed.—They ought rather, as God has taken such care to keep up their authority, commanding their wives to reverence and respect them; they ought, I say, to be doubly careful, that they live so holy and unblameable, as to lay their wives under no temptation to despise them.—But to return from this digression. Does the apostle say, *Let the wife see that she reverence her husband?*—May I not pertinently apply this caution to you who are married to Jesus Christ? See to it that you reverence and respect your husband.—I say *see to it*.—For the devil will be often suggesting to you hard and mean thoughts against your husband.—It was thus he beset our mother *Eve*, even in a state of innocence.—He would

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fain persuade her to entertain hard thoughts of her glorious benefactor.—*What*, says he, *has God said, ye shall not eat of the trees of the Garden?* Has he been so cruel to put you here in a beautiful garden only to vex and teize you? This he made use of as an inlet to all his succeeding insinuation.—And this trade he is still pursuing, and will be pursuing till the very end of time.—Besides, in the eyes of the world, Jesus Christ has no form or comeliness, that they should desire him; and therefore, unless you *watch and pray* you will be led into temptation, and not keep up such high thoughts of your blessed Jesus as he justly deserves.—In this you can never exceed.—Women, perhaps, may sometimes think too highly of, and thro' excess of love, idolize their earthly Consorts.—But it is impossible for you to think too highly of your heavenly Husband, Jesus Christ.—

Farther, what says the apostle in his epistle to the *Ephesians*? Speaking of the marriage state, he says, *The wife is the glory of her Husband*; as tho' he had said, a Christian-Wife should so behave, and so walk, as to be a credit to her husband.—As *Abigail* was an honour to *Nabal*, and by her sweet deportment made up, in some degree, for her husband's churlishness.—This is to be a help-meet indeed.—Such a woman will be praised in the gate; and her husband get glory and meet with respect on her account. And ought a women to be the glory of her husband? How much more ought you, that are the Lamb's bride, so to live, and so to walk, as to bring glory, and gain respect, to the cause and interest of your husband Jesus? This is what the apostle every where supposes, when he would draw a parallel between a temporal and spiritual marriage—*The Woman*, says he, *is the glory of her husband, even as the Church is the glory of Christ*.—Agreeable to this, he tells the *Corinthians*, *Whether you eat or drink or whatsoever you do, do all to the glory of God*; and as he also bespeaks the *Thessalonians*, *1 Thess. ii. 11, 12. As you know how we exhorted, and comforted, and charged every one of you (as a Father doth his Children) that you would walk worthy of God who*
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hath called you to his Kingdom, and his glory.—What an expression is here ! *That you would walk worthy of God.*—Oh ! How ought this, and such-like texts, to stir up your pure Minds, O believers, so to have your conversation in this world, that you may be what the Apostle says some particular persons were, even *the glory of Christ.*—You are his glory ; he rejoices over you with singing ; and you should so walk, that all who know and hear of you may glorify Christ in you.—

Subjection, is another duty, that is enjoined married women in the word of God.—They are to be subject to their own husbands in every thing. *i. e.* every lawful thing.—*For, says the apostle, the husband is the head of the wife, even as Christ is the head of the Church :* And knowing how unapt some base minds would be to submit to the husband's authority, he takes care to inforce this duty of subjection by many cogent and powerful arguments.—*For Adam was first made and not Eve.—Neither was the Man made for the woman, but the woman for the man.*—And again, *The man was not first in the transgression, but the woman.*—Upon which accounts subjection was imposed on her as part of her punishment.—*Thy desire, says God, shall be to thy husband, and he shall rule, tho' not tyrannize, over thee.*—So that, to use the words of pious Mr. Henry, *Those who attempt to usurp authority over their Husbands, not only contradict a divine command, but thwart a divine curse.*—And if women are to be subject to their own husbands in every thing, how much more ought believers ; whether men or women, to be subject to Jesus Christ.—For he is the head of the Church.—He has bought her by his Blood.—Believers therefore are not their own, but are under the highest obligations to glorify and obey Jesus Christ, in their bodies and their souls, which are his.—Add to this, that his service, as it is admirably expressed in one of our collects, is perfect freedom.—His commandments holy, just, and good.—And therefore it is your highest privilege, O believers, to submit to, and obey them.—Earthly husbands may be so mean as to impose some

things upon their wives, merely to shew their authority; but it is not so with Jesus Christ.—He can and does impose nothing, but what immediately conduces to our present, as well as future good.—In doing, nay, in suffering for Jesus Christ, there is a present unspeakable reward.—And therefore I may say to believers, as the blessed virgin said to the servants at the marriage of Cana, *Whatsoever he says unto you, do it.*—*For his yoke is easy, and his burden is light.*—And I believe it might easily be proved in a few minutes, that all the disorders that are now in the world, whether in church or state, are owing to a want of being universally, unanimously, chearfully, and perseveringly conformed to the laws and example of our Lord and Saviour Jesus Christ.

Again, *Faithfulness* in the marriage state is strictly enjoined in the Scriptures of truth.—*Marriage*, says the apostle, *is honourable in all, and the bed undefiled.*—*But whoremongers and adulterers God will judge.*—Nay, adultery is an iniquity to be punished by the earthly judges; it dissolves the marriage relation.—*For the man has not power over his own body, but the woman; neither has the woman power over her own body, but the man.*—The heathens themselves have been taught this by the light of nature; and adultery, among some of them, is punished with immediate death.—And ought married persons to be thus careful to keep the marriage-bed undefiled, how carefully then ought believers to keep their souls chaste, pure, and undefiled, now they are espoused to Jesus Christ; For there is such a thing as spiritual adultery.—*O ye adulterers and adulteresses*, saith St. James.—And God frequently complains of his people's playing the harlot.—Hence it is that St. John, in the most endearing manner, exhorts believers to keep themselves from idols.—For the lust of the eye, the lust of the flesh, and pride of life, are always ready to steal away our hearts from Jesus Christ. And every time we place our affections upon any thing more than Christ, we do undoubtedly commit spiritual adultery.—For we admit a creature to rival the Creator, *who is God over all, blessed for ever—*
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more.—*Little children, therefore, keep yourselves from idols.*—

But it is time for me to draw towards the close of this head.—*Fruitfulness* was a blessing promised by God to the first happy pair: *encrease and multiply*, says God, *and replenish the earth.*—*Lo children, and the fruit of the womb*, says the Psalmist, *are a gift and heritage, which cometh of the Lord.*—And so, if we are married to Jesus Christ, we must be fruitful.—In what? In every good word and work.—For thus speaks the apostle, in his epistle to the Romans,—*Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead.*—What follows? *That we should bring forth fruit unto God*—Glorious words, and proper to be considered in a peculiar manner, by such who would explode the doctrine of free justification, as an Antinomian doctrine, as tho' it destroyed good works.—No, it establishes, and lays a solid foundation, whereon to build the superstructure of good works.—Timothy is therefore commanded to exhort believers to be careful to maintain good works.—And herein, says our Lord, *is my Father justified, that ye bring forth much fruit.*—*Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven; with a multitude of passages to the same purpose.*—

Moreover, it is required of wives, that they not only love and reverence their husbands, but that they also love and respect their husband's friends.—And if we are married to Jesus Christ, we shall not only reverence the bridegroom, but we shall also love and honour the bridegroom's friends.—*By this shall all men know*, says our Lord, *that ye are my disciples, if ye love one another.*—*By this we know*, says his beloved disciple, *that we have passed from death to life, because we love the brethren.*—Observe, the brethren, indefinitely, of whatever denomination.—And this love must be without dissimulation, with a pure heart fervently.—This was the case of the primitive Christians.—They were all of one heart, and

of one mind. It was said of them (oh that it could be said of us!) *See how these Christians love one another!* They were of the same spirit as a good woman in Scotland was, who, when she saw a great multitude, as is customary in that country, coming from various parts to receive the blessed sacrament, saluted them with a *Come in, ye blessed of the Lord, I have a house that will hold an hundred of you, and a heart that will hold tenthousand*—Let us go and do likewise.—

Once more.—Persons that are married take one another for *better or for worse*, for richer or for poorer, to love and to cherish each other in sickness and in health.—And if we are married to Jesus Christ, we shall be willing to bear his *cross*, as well as to wear his *crown*.---*If any man*, says our Lord, *will come after me, let him deny himself, take up his cross and follow me*.—Neither will they be compelled to do this, as Simon of Cyrene was, but they will be volunteers in his service, they will cry out, *Crown him, crown him*, when others are crying out, *Crucify him, crucify him*.—They will never leave or forsake him, but willingly follow the captain of their salvation, tho' it be thro' a sea of blood.—

I might run the parallel still further, and also enlarge upon the hints already given.—But I fear I have said enough to abash and upbraid myself.---For alas! how vilely, treacherously, and ungratefully have we behaved towards our spiritual husband, the dear Lord Jesus, ever since the day of our espousals? Had our friends, or even the wives of our own bosoms, behaved to us as we have behaved to our great and best friend, our glorious husband, we should have broke of our friendship, and sued for a bill of divorcement long ago.—Under our first love, what promises did we make to him? But how frowardly have we behaved ourselves in this covenant? How little have we revered him? How often has our beloved been to us no more than another beloved? How little have we lived to his glory? Have we not been a shame and reproach to his gospel? Have we not crucified him afresh, and has he not been sorely wounded in the house of his friends? Nay, has not his holy

holy name been blasphemed thro' our means? For alas! how little have we obeyed him? How careless and indifferent have we been, whether we pleased him or not? We have often said indeed, when commanded by him to go work in his vineyard, We go, Lord; but alas! we went not. Or if we did go, with what reluctance has it been? How unwilling to watch with our dear Lord and master only one hour? And of his sabbaths, how often have we said, What a weariness is this? As for our adulteries, and spiritual fornications, how frequent, how aggravated have they been? Have not idols of all sorts been suffered to fill up the room of the ever blessed Jesus in our hearts? You that love him in sincerity, will not be offended if I tell you, that the 16th chapter of Ezekiel gives, in my opinion, a lively description of our behaviour towards our Lord.----We were, like base-born children, cast out in the field to the loathing of our persons, no eye pitied or had compassion on us.----Jesus passed by, saw us polluted in our own blood, and said unto us, *live*; *i. e.* preserved us, even in our natural state, from death.----And when his time of love was come, he spread the skirt of his imputed righteousness over us, and covered the nakedness of our souls, entered into covenant with us, and we became his.----He washed us also with water, even in the laver of regeneration, and thoroughly washed us by his precious blood, from the guilt and dominion of all our sins.----He clothed us also with broidered work, and decked us with ornaments, even with righteousness, and peace, and joy in the holy Ghost.----We did eat fine flour and honey at one ordinance and another, and we fed on Jesus Christ in our hearts by faith, with thanksgiving. In short, we were made exceeding beautiful, and the kingdom of God was erected in our hearts.----We were renowned among our neighbours for our love to God, and all that knew us took knowledge of us, that we had been with Jesus.----But alas! how have we fallen, who were once sons of the morning! How have we trusted in our own beauty, grown spiritually proud, and provoked our patient,

and unspeakably long-suffering Lord, to anger? Where is that ardent love we spake of, when we told him, that, tho' we should die for him, we would not deny him in any wife? How desperately wicked, and deceitful above all things have we proved our hearts to be, since we have done all these things, even the work of an imperious woman? These are great and numerous charges; but great and numerous as they are, there is not a single believer here present, but, if he knows his own heart, may plead guilty to some, or all of them. But this is a tender point.-- I see you concerned: Your tears, O believers, are a proof of the anguish of your souls.----And can any of us give any reason, why Jesus Christ should not give us a bill of divorcement, and put us away? May he not justly speak to us as he did to his adulterers Israel, in the forementioned 16th of Ezekiel, *Wherefore, O harlot, hear the word of the Lord; I will judge thee as women that break wedlock, and shed blood, are judged.----I will give thee blood in fury and jealousy, because thou hast not remembred the days of thy youth, but hast fretted me in all these things.----Behold therefore, I also will recompence thy way upon thy head.---I will even deal with thee as thou hast done, which hast despised the oath, in breaking the covenant, the marriage contract that was between us.----* This, I am persuaded, you will confess to be the treatment which we all most justly deserve.---But be not overwhelmed with over-much sorrow.---For tho' the Lord our God is a jealous God, and will certainly visit our offences with a rod, and our backslidings with a spiritual scourge, yet his loving-kindness will he not utterly take from us, nor suffer his truth to fail. Tho' we have changed, yet *He* changeth not---He abideth faithful.---His loving kindness abideth for evermore.---Hark! how sweetly he speaks to his backsliding people of old; *O Israel, thou hast destroyed thyself, but in me is thy help.---I will heal their backsliding, and love them freely.----* And, in the verses immediately following the words of the text, how comfortably does he address his espoused people! *In a little wrath, I hid my face from thee for a moment;*

moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.----For this is as the waters of Noah unto me: For as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee.----For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.----Oh that this goodness may lead us to repentance! Oh that this unparallel'd, infinite, unchangeable love, may constrain us to an universal, uniform, chearful, unanimous, persevering obedience, to all the commands of God!

Brethren, my heart is enlarged towards you, and I could dwell a long while upon the many great and precious invitations that are made to backsliders, to return to their first love, and do their first works: But 'tis high time for me, if, as was propos'd, I give every one their proper portion, to speak to those poor souls, who know nothing of this blessed bridegroom of the church, and consequently cannot yet say, *My Maker is my husband.*

Ah dear hearts! I pity you from my inmost soul, I could weep over, and for you, tho' perhaps, you will not weep for yourselves----But surely you would weep, and howl too, did you know the miserable condition those are in, who are not married to Jesus Christ.----Will ye give me leave, I think I speak it in much love, to inform you, as was propos'd under the third general head, that if you are not married to Jesus Christ, you are married to the law, the world, the flesh, and the devil, neither of which can make you happy; but all, on the contrary, concur to make you miserable.----Hear ye not, ye that are married to the law, and seek to be justified in the sight of God, partly at least, if not wholly, by your own works, what the law saith to those that are under it, as a covenant of works? *Cursed be the man, that continueth not in all things that are written in the book of the law, to do them*—Every word breathes threatening and slaughter to poor fallen creatures.—Cursed, both here, and hereafter, be this man, every man, naturally en-

gendered of the offspring of Adam, without exception, that continueth not, even to the very end of life, in all things; not only in some, or many, but in all things, that are written in the book of the law, to do them, *viz.* in the utmost perfection; For he *that offendeth in one point is guilty of all.*—So that, according to the tenor of the covenant of works, whosoever is guilty of one wicked thought, word, or action, is under the curse of an angry sin-avenging God. *For as many as are under the law, are under the curse.* And do you know what it is to be under the curse of God, and to have the wrath of God abide upon you? If you did, I believe, you would not be so unwilling to be divorced from the law, and be espoused, as chaste virgins, to Jesus Christ? And why are ye so wedded to the world? Did it ever prove faithful or satisfactory to any of its votaries? Has not Solomon reckoned up the sum total of worldly happiness? And what does it amount to? *Vanity, vanity, saith the preacher, all is vanity,* nay he adds, *Vexation of Spirit.*—And has not a greater than Solomon inform'd us, that a man's life, *viz.* the happiness of a man's life, doth not consist in the things which he possesseth? Besides, know you not that the friendship of this world is enmity with God, so that whosoever will be a friend to the world, *i. e.* to the corrupt customs and vices of it, is an enemy to God? And what better reasons can you give for being wedded to your lusts? Might not the poor slaves in the gallies, as reasonably be wedded to their chains? For do not your lusts fetter down your souls from God? Do they not lord it, and have they not dominion over you? Do not they say, Come, and ye come? Go, and ye go; Do this, and ye do it? And is not he, or she, that liveth in pleasure, dead, whilst he liveth? And above all, how can ye bear the thoughts of being wedded to the devil, as every natural man is—For thus speaks the scripture, *He now ruleth in the children of disobedience.*—And how can ye bear to be ruled by one, who is such a professed open enemy, to the most high and holy God? Who will make a drudge of you, whilst you live, and
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be your companion in endless and extreme torment, after you are dead? For thus will our Lord say to those on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*—

Will you permit me, O sinners, that I may draw towards a close of this discourse, to propose a better match to your souls—This is a part of the discourse which I long to come to, it being my heart's desire, and earnest prayer to God, that your souls may be saved—*And now, O Lord God Almighty, thou Father of mercies, and God of all consolations, thou God and Father of our Lord Jesus Christ, who hast promised to give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, send me good speed this day, O Lord, send me now prosperity—Behold I stand here without the camp, bearing a little of thy dear son's sacred reproach! Hear me, O Lord, hear me, and according to thy word let thy dear, thine only begotten son, see of the travel of his soul, and be satisfied! O help me so to speak, that many may believe on, and cleave unto thy blessed, thine holy child Jesus.*—

But who am I, that I should undertake to recommend the blessed Jesus to others, who am myself altogether unworthy to take his sacred name into my polluted lips! Indeed, my brethren, I do not count myself worthy of such an honour; but since it has pleased him, in whom all fullness dwells, to count me worthy, and put me into the ministry, the very stones would cry out against me, did I not attempt, at least, to lisp out his praise, and earnestly recommend the ever blessed Jesus to the choice of all.—

Thus Abraham's faithful servant behaved, when sent out to fetch a wife for his master Isaac—He spake of the riches and honours, which God had conferred on him—But what infinitely greater honours and riches, has the God and Father of our Lord Jesus, conferred on his only son, to whom I now invite every Christless sinner.—To you therefore I call, O ye sons of men, assuring you, there is every thing in Jesus, that your hearts can de-

desire, or hunger and thirst after.—Do people in disposing of themselves or their children in marriage, generally covet to be matched with persons of great names? Let this consideration serve as a motive to stir you up to match with Jesus.—For God the Father has given him a name above every name; he has upon his vesture, and upon his thigh, a name written, *The King of kings, and the Lord of lords*; and here in the text we are told, *The Lord of Hosts is his Name*—Nor has he an empty title, but power equivalent—For he is a prince, as well as a Saviour—*All power is given unto him, both in heaven and on earth*—*The God of the whole earth, says our text, he shall be called*—The government of men, the church, and devils, is put upon his shoulders—*Thrones, principalities and powers, are made subject unto him*—*By him kings reign, and princes decree justice*—*He setteth up one, and putteth down another*—*And of his kingdom there shall be no end.*—Will riches be an inducement unto you to come and match with Jesus? Why then I can tell you the riches of Jesus are infinite—For unto me, who am less than the least of all saints, is this grace given, that I should preach to poor sinners, the unsearchable riches of Jesus Christ.—I appeal to you that are his saints, whether you have not found this true, by happy experience; and tho' some of you, may have been acquainted with him, thirty, forty, fifty years ago, do you not find his riches are yet unsearchable, and as much past finding out, as they were the very first moment in which you gave him your hearts?-----Would you match with a wife husband; Haste then sinners, come away to Jesus—He is the fountain of wisdom, and makes all that come unto him wise unto salvation; 'He is the wisdom of the Father—The Lord possessed him in the beginning of his way, before his works of old—When he prepared the heavens, he was there; when he appointed the foundations of the earth then was he with him, as one brought up with him; he was daily his delight, rejoicing always before him.'—As he is wise so is he holy, and therefore in the
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And now, sirs, what say you? shall I put that question to you, which Rebecca's relations, upon a proposal of marriage, put to her? *Will ye go with the man*, with
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And now, sirs, what say you? shall I put that question to you, which Rebekkah's relations, upon a proposal of marriage, put to her? *Will ye go with the man*, with the

the God-man, this infinitely great, this infinitely powerful, this all-wise, all-holy, *altogether lovely*, ever-loving Jesus? What objection have you to make against such a gracious offer? One wou'd imagine, you had not a single one; but 'tis to be fear'd, thro' the prevalency of unbelief, and the corruption of your desperately wicked deceitful hearts, you are ready to urge several---me thinks I hear some of you say within yourselves, 'We like the proposal, but alas! we are poor'---Are you so? If that be all, you may notwithstanding be welcome to Jesus---For has not God chosen the poor of this world, to make them rich in faith, and heirs of his everlasting kingdom? And what says that Saviour, to whom I am now inviting you? *Blessed are the poor in spirit, for theirs is the kingdom of heaven*---And what says his apostle concerning him? *Tho' he was rich, yet for our sakes he became poor, that we thro' his poverty might be made rich*: But say you, 'We are not only poor, but we are in debt; we owe God ten thousand talents, and have nothing to pay'---But that need not keep you back---For God the Father, from the Lord Jesus, his dearly beloved son, has received double for all believers sins---The blood of Jesus cleanseth from them all. ---*But you are blind, and miserable, and naked*; to whom then should you fly for succour, but to Jesus, who came to open the eyes of the blind, to seek and save the miserable and lost, and cloath the naked with his perfect and spotless righteousness? And now, what can hinder your espousals with the dear and ever blessed lamb of God! I know but of one thing, *viz.* that dreadful sin of unbelief---But this is my comfort, Jesus died for unbelief, as well as other sins, and has promised to send down the holy spirit to convince the world of this sin in particular.---*If I go not away*, saith he, *the comforter will not come unto you*---But if I go away, I will send the comforter, and he will convince the world of sin---What sin? of unbelief---*Because they believe not on me*---Oh that this promise may be so fulfilled in your hearts, and Jesus may so become the author of divine faith in your souls,

souls, that you may be able to send me the same message, as a good woman in Scotland on her dying bed sent me by a friend, 'Tell him,' says she, 'for his comfort, that at such a time he married me to the Lord Jesus.'
 ---This would be comfort indeed---Not that we can marry you to Christ---No, the Holy Ghost must tie the marriage knot.---But such honour have all God's ministers; under him they espouse poor sinners to Jesus Christ.---*I have espoused you*, says St. Paul, *as a chaste virgin, to Jesus Christ*---Oh that you may say, *we will go with the Man*---Then will I bow my head, as Abraham's servant did, and go with joy and tell my master, that he has not left his poor servant destitute this day. Then shall I rejoyce in your felicity---For I know, my master will take you into the banqueting-house of his ordinances, and his banner over you shall be love.---That this may be the happy case of you all, may the glorious God grant, for the sake of Jesus, his dearly beloved Son, the glorious bridegroom of his church; to whom, with the Father, and the holy Spirit, be all honour and glory, now and for evermore---*Amen, and Amen.*---

S E R M O N II.

The G O S P E L S U P P E R.

LUKE . xiv. 22, 23.

And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.---For I say unto you, that none of those which were bidden shall taste of my supper.

THOUGH here is a large and awful assembly, yet I suppose you are all convinced, that you are not to live in this world always.---May I not take it for granted, that even the most prophane amongst you, do in your hearts believe, what the sacred oracles have
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most clearly revealed, viz.—*That as it is appointed for all men once to die, so after death comes the judgment?* Yes, I know that you believe, that nothing is more certain, than that we are to appear before the judgment-seat of Christ, to be rewarded according to the deeds done in the body, whether they have been good or whether they have been evil.—And, however hard the saying may seem to you at the first hearing yet I cannot help informing you, that I am thoroughly persuaded, that as many will be driven from that judgment-seat, with a *Depart ye cursed into everlasting fire*, for pursuing things in themselves lawful, out of a wrong principle, and in too intense a degree, as for drunkenness, adultery, fornication, or any other gross enormity whatsoever.—Bad as the world is, blessed be God, there are great numbers yet left amongst us, who either thro' the restraints of a religious education, or self-love, and outward reputation, both abstain from gross sin themselves and look with detestation and abhorrence upon others, that indulge themselves in it.—But then, thro' an overeager pursuit after the things of sense and time, their souls are insensibly lulled into a spiritual slumber, and by degrees become as dead to God, and as deaf to all the gracious invitations of the gospel, as the most abandoned prodigals.—It is remarkable, therefore, that our Saviour, knowing how desperately wicked and treacherous the heart of man was in this, as well as other respects, after he had cautioned his disciples, and us in them, to take heed that their hearts were not at any time *overcharged with surfeiting and drunkenness*, immediately adds, and *the cares* (i. e. the immoderate anxious cares) *of this life*. For they are of a distracting, intoxicating nature, and soon overcharge and weigh down the hearts of the children of men.—To prevent or remedy this evil, our Lord, during the time of his tabernacling here below, spake many parables, but not one more pertinent, not one, in which the freeness of the gospel-call, the frivolous pretences men frame to excuse themselves from embracing it, and the dreadful doom they incur by so doing, is more displayed,

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or set off in livelier colours, then that to which the words of the text refer. *And the Lord said unto the servant go out into the highways and hedges, and compel them to come in, that my house may be filled: For I say unto you, that none of those that were bidden shall taste of my supper.*—In order to have a clear view of the occasion, scope, and contents of the parable, to which these words belong, it is necessary for us to look back to the very beginning of this chapter.—*And it came to pass*, says the Evangelist, *Verse 1st, as he went into the house of one of the chief Pharisees to eat bread, on the Sabbath day, that they watched him.* The person here spoken of, as going into this Pharisee's house, is our blessed Saviour.—For as he came eating and drinking, agreeable to his character, he was free, courteous and affable to all;—And therefore tho' it was on the sabbath day, he accepted an invitation, and went into the house of one of the chief Pharisees to eat bread, notwithstanding he knew the Pharisees were his professed enemies, and that they watched him, hoping to find some occasion to upbraid him, either for his discourse or behaviour.—If the Pharisee into whose house our Lord went, was one of this stamp, his invitation bespeaks him to be a very ill man, and may serve to teach us, that much rancour and heart-enmity against Jesus Christ, may be concealed and cloaked under a great and blazing profession of religion. However, our Saviour was more than a match for all his enemies, and by accepting this invitation, hath warranted his ministers and disciples, to comply with the like invitations, and converse freely about the things of God, tho' those who invite them, may not have real religion at heart.—For how, knowest thou, O man but thou mayest drop something, that may benefit their souls, and make them religious indeed? And supposing they should watch thee, watch thou unto prayer, whilst thou art in their company, and that same Jesus, who went into this Pharisee's house, and was so faithful and edifying in his conversation when there, will enable thee to go and do likewise.—That our Lord's conversation was not trifling,
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but such as tended to the use of edifying, and that he behaved among the guests as a faithful physician, rather than as a careless, indifferent companion, is evident from the 7th verse of this chapter, where we are told, that *he marked how they choose the chief Rooms*; or, to speak in our common way, were desirous of sitting at the upper end of the table.—For whether we think of it or not, the Lord Jesus takes notice of our behaviour, even when we are going to sit down only at our common meals.—And would to God, all that make a profession of real Christianity, considered this well!—Religion then would not be so much confined to church, or meeting, but be brought home to our private houses, and many needless unchristian compliments be prevented.—For (with grief I speak it) is it not too true, that abundance of professors love, and are too fond of the uppermost places in houses, as well as synagogues? And are not many who cry out against all ceremonies in the church, too studious of ceremony in their parlours? This was what our Lord blamed in the guests where he now was.---He marked, he took notice, he looked before he spake (as we should always do, if we would speak to the purpose) how they chose out *the chief rooms*.---Therefore, tho' they were rich in this world's goods, and were none of his guests, yet unwilling to suffer the least sin upon them, or lose any opportunity of giving instruction, he gave them a lecture upon humility, saying unto them, that is, directing his discourse to all in general, tho' probably he spake to one in particular, that sat near him, and whom it may be, he took notice of, as more than ordinarily solicitous in choosing a chief room, or couch, on which they lay at meals, after the custom of the Romans; *When thou art bidden* (verse 8.) *of any man to a wedding* (which seems to intimate that this was a wedding-feast) *sit not down in the highest room, lest a more honourable man than thou be bidden of him; And he that bade thee and him* (verse 9th) *come and say to thee, give this man place, and thou begin with shame to take the lowest room. But when thou art bidden* (verse 10th) *go and sit down in the lowest room*;

room; that *When he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship (or respect) in the presence of them that sit at meat with thee.* O glorious example of faithfulness and love to souls! How ought ministers especially to copy after their blessed master, and, with simplicity and godly sincerity, mildly and opportunely rebuke the faults of the company they are in, tho' superior to them in outward circumstances? What rightly informed person, after reading this passage, can think they teach right and agreeable to the word of God in this respect, who say, we must not, at least need not, reprove natural men? Surely such doctrine cometh not from above! For are we not commanded, in any wise, to reprove our neighbour (whether he be a child of God or no) and not to suffer sin upon him? Is it not more than probable, that all these guests were natural men? And yet our Lord reprov'd them. 'Help us then, O Saviour, in this and every other instance of thy moral conduct, to walk as thou hast set us an example.'—Neither did our Lord stop here; but observing that none but the rich, the mighty, and the noble were called to the feast, he took occasion also from thence, to give even his host (for the best return we can make our friends for their kindness, is to be faithful to their souls) one of the chief Pharisees, a wholesome piece of advice—*Then said he also to him that bade him (verse 12th) when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. —But when thou makest a feast (verse 13th) call the poor, the maimed, the lame, the blind: And thou shalt be blessed; (verse 14th) for they cannot recompence thee: For thou shalt be recompenced at the resurrection of the just.---* Thus did our Lord entertain the company. Words spoken in such due season, how good are they! Would Christ's followers thus exert themselves, and, when in company, begin some useful discourse for their great master, they know not what good they might do, and

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how many might be influenced by their good example, to second them in it! An instance of this we have in the 14th verse of this chapter—*And when one of them, says the evangelist, that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.* Happy they that shall be recompenced at that resurrection of the just, which thou hast been speaking of.—A very pertinent saying this! Every way suitable to persons sitting down to eat bread on earth, which we should never do, without talking of, and longing for that time, when we shall sit down and eat bread in the kingdom of heaven—This opened to our Lord a fresh topick of conversation, and gave birth to the parable, which is to be the more immediate subject of your present meditation—As tho' he had said to the person that spoke last, Thou sayest right; blessed are they indeed, who shall sit down to eat bread in the kingdom of God: But alas! most men especially you Pharisees, act as if you did not believe this, and therefore (ver. 16.) he said unto him, *A certain man made a great supper, and bade many;* by the certain man making a great supper, we are to understand God the Father, who has made provision for perishing souls, by the obedience and death of his beloved Son Christ Jesus—This provision is here represented under the character of a *supper*, because the *coena* or supper, among the ancients, was their grand meal: It is here said that a *certain man made it*, to shew that it is God and not man, that has made a way, for the salvation of sinners; men could never have made it for themselves, or angels for them—No, our salvation is all from God, from the beginning to the end—*He made it, and not we our selves;* and it is wholly owing to the divine wisdom, and not our own, that we are become God's people, *and the sheep of his pasture.* This provision for perishing souls, may be justly called great, because there is a rich and ample provision, made in the gospel, for a great many souls—For however Christ's flock may be but a little flock, when asunder, yet when they come altogether, they will be a multi-

a multitude, which no man can number.—And it is especially called great, because it was purchased at so great a price, *viz.* The price of Christ's most precious blood—And therefore, when the apostle would exhort Christians to glorify God in their souls and bodies, he makes use of this glorious motive, *viz.* *That they were bought with a price*—He does not say what price, but barely a *price*, emphatically so called; as tho' all the prices in the world were nothing (as indeed they are not) when compared to this price of Christ's most precious blood—For these reasons, Jesus said in the parable, *A certain man made a great supper, and bade many, and sent his servant at supper-time* (ver. 17.) *to say to them that were bidden, Come, for all things are now ready.*—He bade many, i. e. The eternal God took the Jews to be his peculiar people, under the Mosaick dispensation; and by types, shadows, and prophecies of the Old Testament, invited them to partake of the glorious privileges of the gospel.—*But at supper-time, i. e. In the fulness of time, which God the Father had decreed from eternity, in the evening of the world* (for which reason the gospel times are called the last times) *he sent his servant, i. e. Christ his son, here called his servant, because acting as Mediator, he was inferior to the Father*—Therefore says the prophet Isaiah, *Behold my servant whom I have chosen—To say to them that were bidden, viz. To the professing Jews, called by St. John, his own, that is, his peculiar professing people—With this message, Come—Repent and believe the gospel. Nothing is required on man's part, in order to convey a title to salvation; but to come and accept of the gospel offer: It is not according to the old covenant, Do and live; but only come, believe, and thou shalt be saved—All things are ready—Nothing is wanting on God's part—All things are now ready*—There seems to be a particular emphasis to be put upon the word Now, implying, this was an especial season of grace, and God was now exerting his last efforts, to save lost man.—Well then! If the great God be at so great an expence, to make so great a sup-

per, for perishing creatures, and sends so great a person as his own son, in the form of a servant, to invite them to come to it; one would imagine, that all who heard these glad tidings, should readily say, *Lord, Lo we come*—But instead of this, (verse 18.) we are told, *They all, i. e.* the greatest part of the Jews, *with one consent began to make excuse*—Conscience told them they ought to come, and in all probability, they had some faint desire to come; and they had nothing, as we hear of, to object either against the person that prepared the supper, the person that invited them, or the entertainment itself; neither do we hear that they treated either with contempt, as is the custom of too many in the days wherein we live. In all probability, they acknowledged all was very good, and that it was kind in that certain man, to send them such an invitation—But being very busy, and as they thought very lawfully engaged, they *began to make excuse*—But the excuses they made, rendered their refusal most inexcusable—*The first said unto him, I have bought a piece of ground, and I must needs go and see it: Thou fool, buy a piece of ground, and then go see it! A prudent man would have gone and seen the ground first, and bought it afterwards—I have bought a piece of ground, and I must needs go see it.* Why must he needs go? At least, why must he needs go Now? The land was his own, and could he not therefore have accepted the invitation to day; and gone and seen his estate, or plantation, on the morrow? Now he had bought it, he need not fear losing his bargain, by another's buying it from him----But notwithstanding all this, there is a *needs must* for his going, and therefore says he, *I pray thee, have me excused*, and improve thy interest with thy master in my behalf—This was a bad excuse. The second was rather worse.—For what says the evangelist, verse 19? *And another said, I have bought five yoke of oxen, and I go to prove them:* One, it seems, had been buying an estate; another, cattle, to stock an estate already bought; and both equally foolish in making their bargains. For here this second had bought
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five yoke of oxen, which must needs cost him a considerable sum, perhaps all he had in the world, and now he must go and prove them.—A wise dealer would have proved the oxen first, and bought them afterwards: But our Saviour speaks this to shew us, that we will trust one another, nay I may add, the devil himself, more than we will trust God.—The excuse which the third makes is worst of all—*I have married a wife*, (says he, verse 20th) *and therefore I cannot come*.—Had he said, I will not come, he had spoken the real sentiments of his heart; for it is not so much mens impotency, as their want of a will, and inclination, that keeps them from the gospel-feast.—But why cannot he come? He has *married a wife*—Has he so? Why then, by all means he should come—For the supper to which he was invited, as it should seem, was a wedding-supper, and would have saved him the trouble of a nuptial entertainment. It was a great supper, and consequently there was provision enough for him, and his bride too.—And it was made by a great man, who sent out his servant to bid many, so that he need not doubt of meeting with a hearty welcome, tho' he bring his wife with him.—Or supposing his wife was unwilling to come, yet as the husband is the head of the wife, he ought to have laid his commands on her, to accompany him.—For we cannot do better for our yoke fellows, than to bring them to the gospel-feast.—Or, supposing after all, she would not be prevailed upon, he ought to have gone without her: for those that have wives, must be as tho' they had none, and we must not let carnal affection get such an ascendancy over us, as to be kept thereby from spiritual entertainments.—Adam paid dear for hearkening to the voice of his wife; and sometimes, unless we forsake wives, as well as houses and lands, we cannot be the Lord's disciples.—This then was the reception the servant met with, and such were the excuses, and answers, that were sent back—And what was the consequence? *So that servant came* (verse 21st, no doubt with a sorrowful heart) *and shewed his Lord these things*. For however little it be

thought of, yet ministers must shew the Lord, what success their ministry meets with—We must shew it to our Lord here—We must spread the case before him in prayer.—We must shew it to our Lord hereafter, before the general assembly of the whole-world--- But oh! how dreadful is it when ministers are obliged to go upon their knees, crying, ‘ Oh! my leanness, my ‘ leanness!’ and Elias-like, to intercede as it were, against those, to whom they would not only have imparted the gospel, but even their own lives.—It is a heart-breaking consideration—But thus it must be; *The servant came and shewed the Lord these things; so must we.*—Well, and what says the Lord?—Why we are told, verse 21st, that the master of the house was *angry* not with the servant; for tho’ Israel be not gathered, yet shall Christ be glorious; and faithful ministers shall be rewarded, whether people obey the gospel or not.—*We are a sweet savour unto God, whether the word be a savour of life unto life, or a savour of death unto death.*—The master of the house therefore was *angry*, not with the servant, but with these-worldly-minded, pleasure-taking refusers of his gracious invitation, who, in all probability, went to see and stock their estates, and attend upon their brides; not doubting, but their excuses would be taken, because they were lawfully employed.—And indeed, in one sense, their excuses were accepted ---For I do not hear that they were ever invited any more—God took them at their word, tho’ they would not take him at his—They begged to be excused, and they were excused, as we shall see in the sequel of this parable—Let us not therefore harden our hearts, *as in the day of provocation; now is the accepted time, now is the day of salvation*—But must the feast want guests? No, if they cannot, or will not come, others shall, and will—The master of the house therefore being *angry*, sent the servant upon a second errand—*Go out quickly into the streets, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.* Every word bespeaks a spirit of resentment and opportunity

tunity—*Go out quickly, make no delay, dread no attempt or danger, into the streets, and lanes of the city, and bring in hither, not only call them, but bring them in* (for the master here, to encourage the servant, assures him of success) *the poor and the maimed, and the halt, and the blind.*

--- This was fulfilled, when Jesus Christ, after the gospel was rejected by the Jews, went, and called, and invited the gentiles, and when the publicans and harlots took the kingdom of God, by a holy violence, whilst the self-righteous Scribes and Pharisees rejected the kingdom of God, against themselves.—This was also a home-reproof to the rich Pharisee, at whose house the Lord Jesus now was, as well as a cutting lesson to the other guests—For our Saviour would hereby shew them, that God took a quite different method from his host, and was not above receiving the poor, and halt, and blind and maimed, to the gospel supper, tho' he had called none such to sit down at his table. Whether the guests resented it or not, we are not told—But if they were not quite blind, both host and guests might easily see that the parable was spoken against them. But to proceed—The servant, verse 22d, again returns, but with a more pleasing answer than before, *Lord, it is done as thou hast commanded, and yet there is room.* The words bespeak the servant to be full of joy at the thoughts of the success he had met with—For none can tell, but those that experience it, what comfort ministers have in seeing their labours blest.—*Now I live,* says the apostle, *if you stand fast in the Lord.*—Ye are our joy and crown of rejoicing in the day of the Lord Jesus—*Lord, it is done as thou hast commanded*—‘The poor, and ‘maimed, and halt, and blind, have been called, and ‘have obeyed the summons, and I have brought them ‘with me; yet, Lord, thy house, thy supper is so great, ‘there is room for more.’—Hereby he would insinuate that he wanted to be employed again, in calling more souls: For the more we do, the more we may do for God: *To him that hath, shall be given;* and present success is a great encouragement to future diligence. Such

hints are pleasing to our Saviour.—He delights to see his ministers ready for new work, and waiting for fresh orders.—The Lord, therefore, we are told, ver. 23. *said unto his servant, i. e. the same servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled; 24. For I say unto you, that none of those which were bidden, shall taste of my supper.*—Oh cutting words to those that sat at meat, if they had hearts to make the application! But glad tidings of great joy to the publicans, harlots and gentiles, who were rejected by the proud Pharisees, as aliens to the commonwealth of Israel, and strangers to the covenant of promise! This was fulfilled, when our Lord sent the apostles, not only into the streets and lanes of the city, and places bordering upon Jerusalem and Judea; but when he gave them a commission to go out into all the world, and preach the gospel to every creature, Gentile as well as Jew; and not only gave them a command, but blessed their labours with such success, that three thousand were converted in one day—And I am not without hopes that it will be still further fulfilled, by the calling of some of you home this day: For however this parable was spoken originally to the Jews, and upon a particular occasion here at a feast, yet it is applicable to us, and to our children, and to as many as are afar off; yea, to as many as the Lord our God shall call.—It gives a sanction, methinks, to preaching in the *fields*, and other places besides the synagogues; and points out the reception the gospel meets with in these days, in such a lively manner, that one would think it had a particular reference to the present age—For is it not too, too plain, that the gospel-offers, and gospel grace, have been slighted, and made light of, by many professors of this generation?—We have been in the churches, telling them, again and again, that the great God has made a great supper (and has invited many, even them) and sent us by his providence and his spirit, *to say unto them that were bidden, come, for all things are now ready*—Believe on the Lord Jesus, and you shall be saved—

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But the generality of the laity have made light of it, they have given us the hearing, but are too busy in their farms and their merchandizes, their marrying and giving in marriage, to come and be blessed in the Lord of life. We have told them, again and again, that we do not want them to hide themselves from the world, but to teach them how they may live in, and yet not be of it—But all will not do—Many of the clergy also (like the letter-learned Scribes and Pharisees in our Saviour's time) reject the kingdom of God against themselves.—Whatever they may think, we are persuaded, the great master of the house is angry with *them*, for being angry with *us* without a cause—He therefore now, by his providence, bids us *Go out quickly into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind, i. e.* call in the publicans and harlots, the common cursers and swearers, and sabbath-breakers, and adulterers, who, perhaps, never entered a church door, or heard that Jesus Christ died for such sinners as they are.—We, thro' grace, have obeyed the command, we have gone out, tho' exposed to much contempt for so doing, and, blessed be God, our labour has not been in vain in the Lord. For many have been made willing, in the day of God's power: and we would speak it with humility, we can go cheerfully to our Saviour, and say, *It is done, Lord, as thou hast commanded, and yet there is room.*—He is therefore pleased, in spite of all opposition from men or devils, to continue, and renew, and enlarge our commission, and send us *literally* into the highways and hedges; and, I trust, has given us a commission to compel sinners to come. For, could we speak with the tongues of men and angels, yet if the Lord did not attend the word with his power, and sweetly incline men's wills to comply with the gospel-call, we should be as a *sounding brass, or a tinkling cymbal*. And this we believe our Saviour will do.—For his house must be filled: every soul for whom he has shed his blood, shall finally be saved, *and all that the Father hath given him shall come unto him, and whosoever cometh unto him*
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he will in no wise cast out.—This comforted our Lord, when his gospel was rejected by the Jews. As tho' he had said, Well, tho' you despise the offers of my grace, yet I shall not shed my blood in vain; *for all that the Father hath given me shall come unto me.*—Supported by this consideration, I am not ashamed to come out this day into the highways and hedges, and to confess that my business is to call the poor, and the maimed, and the halt, and the blind, self-condemned, helpless sinners, to the marriage-feast of the supper of the Lamb.—My cry is, come, believe on the Lord Jesus; throw yourselves at the footstool of his mercy, and you shall be saved; for all things are now ready—God the Father is ready, God the Son is ready, God the holy Ghost is ready; the blessed angels above are ready, and the blessed saints below are ready, to welcome you to the gospel-feast.—A perfect and everlasting righteousness is now wrought out by Jesus Christ—God, now, upon honourable terms, can acquit the guilty—God can now be just, and yet justify the ungodly—For he hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him. The fatted calf is now killed, and Christ, our passover, is sacrificed for us—Come, sinners, and feed upon him in your hearts by faith, with thanksgiving—For Jesus Christ's sake, do not with one consent begin to make excuse.—Do not let a piece of ground, five yoke of oxen, or even a wife, keep you from this great supper—These you may enjoy, as the gifts of God, and make use of them for the mediator's glory, and yet be present at the gospel-feast.—True and undefiled Religion does not take away, but greatly enhance the comforts of life; and our Lord did not pray that we should be taken out of the world, but that we should be delivered from the evil of it.—Oh then that you would all, with one consent, say, Lo! we come—Assure yourselves there is provision enough—For it is a great supper.—In our Father's house there is bread enough, and to spare.—And though it is a great God that makes the sup-

supper, yet he is as good and condescending as he is great. Tho' he be the high and lofty One that inhabiteth eternity, yet he will dwell with the humble and contrite heart, even with the man that trembleth at his word. Neither can you complain for want of room ; *for yet there is room. In our Father's house are many Mansions.* If it was not so, our Saviour would have told us. The grace of Christ is as rich, as free, and as powerful as ever---He is the same yesterday, to day, and for ever: He is full of grace and truth, and out of his fullness, all that come to him may receive grace for grace---He giveth liberally, and upbraideth not---He willeth not the death of a sinner, but that he should rather believe and live.---Come then, all ye halt, poor, maimed, and blind sinners ; take comfort, the Lord Jesus has sent his servant to call you---It is now supper time, and a day of uncommon grace. It may be, the day may be far spent---Haste, therefore, and away to the supper of the Lamb---If you do not come, I know the master will be angry.---And who can stand before him when he is angry ? *Harden not therefore your hearts, as in the day of provocation, as in the day of temptation in the wilderness.*---Do not provoke the Lord to say, *None of those that were bidden shall taste of my supper.*---Oh dreadful words ! Much more is implied in them than is expressed.---It is the same with that in the psalms---*I swear in my wrath, that they should not enter into my rest.*---And if you do not enter into God's rest, if you do not taste of Christ's supper, you must lift up your eyes in torments, where you will have no rest, but must sup with the damned devils for evermore.---Knowing therefore the terrors of the Lord, we persuade you to haste away, and make no more frivolous excuses.---For there is no excuse against believing.---Perhaps you may say---You call to the halt, and maimed, and blind, and poor---But if we are *Halt*, and *Maimed*, how can we come ? If we are *Blind*, how can we see our way ? If we are *Poor*, how can we expect admission to so great a table ? Ah ! dear hearts---Happy are ye, if you are sensible

fible, that you are halt and maimed.—For if you feel yourselves so, and are lamenting it, who knows but whilst I am speaking, God may send his spirit with the word, and fetch you home? Tho' you are blind, Jesus has eye-salve to anoint you—Tho' you are poor, yet you are welcome to this rich feast—It cost Jesus Christ a great price, but you shall have it *gratis*--For such as you was it designed—*Blessed are the poor in spirit, for theirs is the kingdom of Heaven*—Rich, and self-righteous, self-sufficient sinners, I know, will scorn both the feast and its great provider—They have done so already therefore the Lord has sent us into the highways and hedges, to bring such poor souls as you are in---Venture then, my dear friends, and honour God, by taking him at his word—Come to the marriage-feast—Believe me, you will there partake of most delicious fare—Tell me, ye that have been made to taste that the Lord is gracious, will you not recommend this feast to all? Are you not, whilst I am speaking, ready to cry out, Come all ye that are without, come ye, obey the call, for we have sat under the Redeemer's shadow with great delight, and his fruit has been pleasant to our taste---Whilst I am speaking, does not the fire kindle, do not your hearts burn with a desire that others may come and be blessed too? If you are Christians indeed, I know you will be thus minded, and the language of your hearts will be, Lord, whilst he is calling, let thy spirit compel them to come in.—Oh that the Lord may say, *Amen!*—And why should we doubt? Surely our Saviour will not let me complain this day that I have laboured in vain, and spent my strength for nought—Methinks I see many desiring to come—O how shall I compel you to come forwards—I will not use fire or sword, as the *Papists* do, by terribly perverting this text of scripture—But I will tell you of the love of God, the love of God in Christ, and surely *that* must compel you, *that* must constrain you, whether you will or not---Sinners, my heart is enlarged towards you.--I could fill my mouth with arguments,-----Consider the greatness of *the God* that

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that makes the supper-----Consider the greatness of the *price*, wherewith it was purchased----Consider the greatness of the *provision* made for you-----What would you have more?-----Consider God's infinite *condescension*, in calling you now, when you might have been in hell, *where the worm dieth not, and the fire is not quenched*.—And that you might be without excuse, he has sent his servant into the *Highways* and *Hedges* to invite you—Oh that you only tasted what I do now! I am sure you would not want arguments to induce you to come in: No, you would fly to the gospel-feast, as doves to the windows.—But, poor souls! many of you, perhaps, are not hungry----You do not feel yourselves *halt*, or *maimed* or *blind*, and therefore you have no relish for this spiritual entertainment.-----Well, be not angry with me for calling you; be not offended if I weep over you, because you know not the day of your visitation: If I must appear in judgment as a swift witness against you, I must----But Oh, that thought chills my blood! —I cannot bear it; I feel that I could lay down my life for you——But Oh! I am not willing to go without you.—What say you, my dear friends? I would put the question to you once more.-----Will you taste of Christ's Supper, or will you not? You shall all be welcome. There is milk at this feast for babes, as well as meat for strong men, and persons of riper years.--There is room and provision for high and low, rich and poor, one with another; and our Saviour will thank you for coming—Amazing condescension!-----Astonishing love! —The thought of it quite overcomes me——Help me, help me, O Believers, to bless and praise him. ---And Oh! that his love may excite us to come afresh to him, as tho' we had never come before! for, tho' we have been often feasted, yet our souls will starve unless we renew our acts of faith, and throw ourselves, as lost, undone sinners, continually at the feet of Christ.—Feeding upon past experiences will not satisfy our souls any more than what we eat yesterday will sustain our bodies to day.——No, believers must look
for

for fresh influences of divine grace, and beg of the Lord to water them every moment---The parable therefore speaks to saints as well as sinners.-----Come ye to the marriage-feast; you are as welcome now as ever---And may God set your souls a longing for that time when we shall sit down and eat bread in the kingdom above!---There we shall have full draughts of heaven---There we shall have full draughts of divine love, and enjoy the glorious Emanuel, without intermission, for evermore.—Even so Lord Jesus, *Amen.*

S E R M O N III.

Blind BARTIMEUS.

MARK X. 52.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

WHEN the apostle Peter was recommending Jesus of Nazareth, in one of his sermons, to the Jews, he gave him a short, but withal a glorious and exalted character, viz. *That he went about doing good---He went about, i. e.* He sought occasions of doing good—It was his meat and his drink to do the works of him that sent him, whilst the day of his public administration lasted.-----Justly was he stiled by the prophet, the sun of righteousness.—For, as the sun in the natural firmament diffuses his quickening and reviving beams thro' the universe, so, wherever this sun of righteousness, the blessed Jesus arose, he arose with healing under his wings.--He was indeed a prophet like unto Moses, and proved that he was that Messiah which was to come into the world, by the miracles which he wrought; tho' with this material difference, the miracles of Moses, agreeable to the old testament dispensation, were mira-
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cles of judgment; the miracles of Jesus, who came to bear our sicknesses and heal our infirmities, were miracles of mercy, and were wrought, not only for the cure of people's bodies, but also for the conversion of their precious and immortal souls.—Sometimes one and the same person was the subject of both these mercies.—A glorious proof of this we have in the miraculous cure wrought upon a poor blind beggar, named Bartimeus, who is to be the subject of the following discourse, and to whom the words of the text refer.—*Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.*

My design is, *First*, to make some observations on the matter of fact, as recorded by the evangelists. And then,

Secondly, To point out the improvement that may be made of it. May Jesus so bless it, that every spiritually blind hearer may receive his sight, and, after the example of Bartimeus, *follow Jesus in the way!*

If we would take a view of the whole story, we must go back to the 46th verse of this chapter.-----*And they, i. e. our Lord and his disciples (who, we find by the context, had been conversing together) came to Jericho*--A place devoted by *Joshua* to the curse of God--And yet even this place yields converts to Jesus--*Zaccheus* had been called out of it formerly; and *Bartimeus*, as we shall hear by-and-by, in all probability, was called now.—For some good may come even out of *Nazareth*.-----Christ himself was born there, and his sovereign grace can reach and overcome the worst of people, in the very worst of Places.—*Jesus came to Jericho*.—Let not his ministers, if Providence points out their way, thus going to seemingly the most unlikely places to do good—Some chosen vessels may be therein.-----Jesus and his disciples came to *Jericho*—They were *Itinerants*; and, as I have frequently observed, seldom stayed long in a place---Not that this is any argument against the stated

stated settlement of particular pastors over particular parishes.----But however, our Lord's practice, in this respect, gives a kind of a sanction to *itinerant* preaching, when persons are properly called to, and qualified for, such an employ.----And I believe we may venture to affirm (tho' we would by no means prescribe or dictate to the holy One of Israel) that, whenever there shall be a general revival of religion in any country, *itinerant* preaching will be more in vogue.---And it is to be feared, that those who condemn it now, merely on account of the meanness of its appearances, would have joined with the self-righteous scribes and Pharisees, in condemning even the Son of God himself, for such a practice.---

And as he went out of Jericho with his disciples, says the Evangelist, and a great number of people. ὄχλος πολὺς καὶ ὄχλος
a great number of mob, or rabble, as the high-priests of that generation termed them.---For these were the constant followers of Jesus of Nazareth---It was the poor that received his gospel, the common people that heard him gladly, and followed him from place to place.---Not that all who followed him were his true disciples.--No, some followed him only for his loaves, others out of curiosity; tho' some undoubtedly followed to hear, and be edified by the gracious words that proceeded out of his mouth. Jesus knew this, and was also sensible how displeasing this crowding after him was to some of the rulers of the Jewish church; who, upon every occasion, were ready to say, *Have any of the Scribes and Pharisees believed on him?* But, notwithstanding, I do not hear of our blessed Lord's sending them home but once; and that was, after they had been with him three days, and had nothing left to eat—No; he saw they were as sheep having no shepherd, and therefore had compassion on them, and taught them.---A sufficient warrant this for gospel-ministers to preach to poor souls that follow to hear the word, whatever principle their coming may proceed from.---At the same time, they should caution people against thinking themselves

selves Christians, *because* they follow Christ's ministers.
 ---This our Lord frequently did.---For there are many
 that followed Jesus, and now follow his ministers, and
 hear them gladly; nay, perhaps do many things, as He-
 rod did, who, it is to be feared, will never follow them
 into the kingdom of heaven—Much people followed
 Jesus here out of Jericho, but how many of them were
 offended in him; and afterwards, it may be, cried out,
crucify him, crucify him.—Who would depend on popu-
 larity? It is like the morning cloud, or early dew, that
 passeth away—But what a press, and seemingly continu-
 ed hurry of business did the blessed Jesus live in!—
 He could not be hid—Go where he would much people
 followed him.—He had scarce time to eat bread.—Hap-
 py is it for such who are called out to act in a public
 station in the church, and to be more abundant in la-
 bours, that their Jesus has trod in this dangerous path
 before them.—Popularity is a fiery furnace—And no
 one, but he that kept the three children amidst Nebuc-
 hadnezzar's flames, can preserve popular ministers from
 being hurt by it.—But we can do all things thro' Christ
 strengthening us—And I have often thought, that there
 is one consideration sufficient to extinguish, or mode-
 rate at least, any excess of joy and self-complacence,
 which the most popular preacher may feel, when follow-
 ed even by the greatest multitudes; and that is this, viz.
 'How many of these hearers will go away without re-
 ceiving any saving benefit by my preaching; nay, how
 many, it may be, will only have their damnation in-
 creased by it!'—As we find many shall say at
 the great day, *Hast thou not taught in our streets; to*
whom Jesus shall answer, Verily I know you not.—But
 to proceed—*As our Lord went out of Jericho with his*
disciples, and a great number of people, blind Bartimeus,
i. e. the son of Timeus, sat by the highway-side, begging.
 It should seem that he was a noted, tho' by no means
 what we commonly call, a sturdy beggar; having no
 other way, as he had lost his sight, to get his bread—
 His case was still the more pitiable, if he was, as some
 think

think the name imports, the blind son of a blind father. It may be, he begged for his father and himself too—And if so, then this may give us light into that passage of Matthew xx. 22. where we are told, that *two men spake to Jesus*—It might be father and son, tho' only one is made mention of here, because he only followed Jesus in the way—Thus that holy, judicious, and practical expositer of holy writ, Mr. Henry—But however this be, he is not blamed for *begging*—Neither should we discommend others for so doing, when providence calls to it. It was the unjust steward that said, *To beg I am ashamed*. It is our pride that often makes us unwilling to be beholden—Jesus was not thus minded—He lived, as it were, upon alms—The women that followed him ministered to him of their substance.—Bartimeus, not being able to dig, begs for his living; and, in order to make a better trade of it, sat by the highway-side, in all probability, without, or near the gate of the city, where people must necessarily pass in and out. But tho' he had lost his sight, he had his hearing perfect—And it should comfort us, if we have lost one sense, that we have the use of another, and that we are not depriv'd of the benefit of all.—Happy was it for Bartimeus that he could *hear*, tho' not *see*. For in all probability, upon hearing the noise and clamour of the much people that followed after our Lord, his curiosity set him upon enquiring into the cause of it, and some one or another told him, *that Jesus of Nazareth was passing by*—*Jesus of Nazareth*.—Called so, because he was bred there—Or out of contempt—Nazareth being either a very mean, or very wicked place, or both, which made guileless Nathaniel say, *Can any good come out of Nazareth!* And what does Bartimeus do when he hears of Jesus? We are told, ver. 47; *And when he heard that it was Jesus of Nazareth, he began to cry out*—This plainly denotes, that tho' the eyes of his body were shut, yet the eyes of his mind were, in some degree, opened, so that he saw, perhaps, more than most of the multitude that followed after Jesus—For, as soon as he heard

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of him, he began to cry out; which he would not have done, had he not heard of him before, and believed also, that he was both able and willing to restore sight to the blind.—*He began to cry out.*—This implies, that he had a deep sense of his own misery, and the need which he had of a cure—His prayers did not freeze as they went out of his lips—He began to cry out, that Jesus might hear him, notwithstanding the noise of the throng—And he began to cry out, as soon as he heard he was passing by, not knowing whether he might ever enjoy such an opportunity any more.—*He began to cry out, Jesus, thou son of David, have mercy upon me.*—The people called him *Jesus of Nazareth*—Bartimeus styles him *Jesus, thou son of David*—Thereby evidencing, that he believed him to be the Messiah which was to come into the world, unto whom the Lord God was to give the throne of his father David, and of whose kingdom there was to be no end.—*Jesus thou son of David;* or, as it is in the parallel place of St. Matthew xx. 30. *O Lord, thou son of David;* of whom it had been long foretold, Isaiah xxxv. that when he should come, *the eyes of the blind should be opened.*—*Have mercy upon me.*—The native language of a soul brought to lie down at the feet of a sovereign God.—Here's no laying claim to a cure by way of merit; no proud, self-righteous, *God I thank thee that I am not as other men are:* No bringing in a *reckoning* of performances, nor any doubting of Jesus's power or willingness to heal him—*But out of the abundance of the heart, his mouth speaketh,* and, in the language of the poor, broken-hearted publican, he cries out, *Jesus, thou son of David, have mercy on me.*—*Jesus, thou friend of sinners, thou Saviour, who, tho' thou be the true God, wast pleased to become the son of David, and to be made man, that thou mightest seek, and save, those that were lost, have mercy upon me; let thy bowels yearn towards a poor, miserable, blind beggar.*—One would have thought that such a moving petition as this, would have melted the whole multitude that heard his piteous cry, into compassion, and induced

some at least to turn suitors in his behalf, or help to carry him to the blessed Jesus.—But instead of that, we are told, ver. 48, that *many charged him*—The word in the original seems to imply a charge, attended with *threatning*, and spoken in an angry manner.—They charged him to hold his peace; and it may be, threatened to beat him if he did not. They looked upon him as beneath the notice of Jesus of Nazareth, and were ready enough to ask, whether he thought Jesus Christ had nothing else to do but to wait upon him.—This was, no doubt, very discouraging to blind Bartimeus.—For opposition comes closest when it proceeds from those who are esteemed followers of the lamb.—The spouse complains as of something peculiarly afflicting, that her own mother's children were angry with her.—But opposition only serves to whet the edge of true devotion, and therefore Bartimeus, instead of being silenced by their charges and threatnings, *cried out the more a great deal, Thou son of David, have mercy on me*. Still he breaks out into the same humble language, and, if Jesus the son of David will have mercy on him, he cares not much what some of his peevish followers said of, or did unto him.—This was not a vain repetition, but a devout reiteration of his request. We may sometimes repeat the same words, and yet not be guilty of that *Βαττολογία*, or *vain speaking*, which our Lord condemns. For our Lord himself prayed in his agony, and said the same words—*Father, if it be possible, let this cup pass from me*.—Thus Bartimeus—*Jesus, thou son of David, have mercy upon me*.—And how does the son of David treat him? Does he join issue with the multitude, and charge him to hold his peace? Or does he go on, thinking him beneath his notice? No; for, says St. Mark, ver. 49. *And Jesus stood still*, tho' he was on a journey, and it may be in haste (for it is not losing time to stop now and then on a journey to do a good office by the way) *and commanded him to be called*—Why so? To teach us to be condescending and kind even to poor, if real beggars, and tacitly to reprove the blind, misguided

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ed zeal of those who had charged him to hold his peace
 ---By this also our Lord prepares the multitude the better to take the more notice of the blind man's faith, and his mercy and power exerted in the healing of him.---
 For there are times and seasons when we are called to perform acts of charity in the most public manner, and that too very consistently with the injunction of our Saviour, *not to let our right hand know what our left hand doth*---For there is a great deal of difference between giving alms, and exercising acts of charity, that *are* seen of men, and doing them, that they *may be* seen---The one is always sinful---The other often becomes our duty---Jesus commanded Bartimeus to be called---*And they called him*, says the text---Who called him? It may be, those who a little before charged him to hold his peace. For it often happens, that our opposers and discouragers, afterwards become our friends. When a man's ways please the Lord, he makes his enemies be at peace with him---And it is to be wished, that all who have charged poor souls, that are crying after Jesus, to hold their peace, spare themselves and not be righteous over much, would imitate the people here, and encourage those they once persecuted and malign'd. *They call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.* The words, and manner of speaking them, implies haste, and a kind of solicitude for the blind man's relief---Oh! that we might hereby learn to be patient, and long suffering, towards opposers. For it may be, that many may oppose awaken'd souls, not out of enmity, but through prejudice and misinformation, thro' ignorance and unbelief, and a real, tho' perhaps false, persuasion, that their relations are going in a wrong way---By and by they may be convinced, that Christ is indeed calling them, and then they may become real and open friends to the cause and work of God---If not, it is our duty to behave with meekness towards all, and not to render railing for railing, but contrariwise blessing, knowing that we are thereunto called, that we may inherit a blessing---Jesus did not break out into harsh lan-

guage against these opposers, neither did Bartimeus--- Our Lord only stood still, and commanded him to be called; and they call the blind man, saying unto him, be of good comfort, rise; he calleth thee--- And he (verse 50) casting away his garment, rose and came to Jesus--- Had Bartimeus not been in earnest when he cried, *Jesus thou son of David, have mercy upon me*, he might have said, Why do you mock me? Why bid ye me arise? Rise indeed I can, but after I am risen, how can I, being blind, find my way unto him? If he will come to me it is well; if not, all your calling availeth nothing, it being impossible for me to find my way. Thus thousands now-a-days object to evangelical preachers, saying, why do you bid us come to and believe on Jesus Christ, when you tell us it is impossible of our selves to turn to God, or to do good works; and that no one can come unto him, unless the Father draw him--- Is not this like the people's calling upon Bartimeus, to arise and come to Jesus, when he could not possibly see his way before him? True it is so--- And would to God, that all who make this objection would imitate Bartimeus, and put forth the strength they have! What if we do call you to come and to believe on the Lord Jesus Christ, that you may be saved? Does this imply, that you have a power in yourselves to do so? No, in no wise--- No more than Jesus saying unto Lazarus's dead and stinking carcase, come forth, implied, that Lazarus had a power to raise himself from the grave--- We call to you, being commanded to preach the gospel to every creature, hoping and praying, that Christ's power may accompany the word, and make it effectual to the quickening and raising of your dead souls. We also call to you to believe, upon the same account as Jesus said unto the lawyer, *do this, and thou shalt live*, viz. That you seeing your utter inability to come, might thereby be convinced of your unbelief, and be led to ask for faith of him, whose gift it is, and who is therefore in scripture emphatically stiled the *author*, as well as *finisher* of our faith--- Add to this, that it is your duty to wait at the pool, to make use of the strength you have,

have, in the earnest and steady performance of all commanded duty. For tho' you cannot do what is spiritually good, because you want spiritual principles of action, yet ye may do what is morally and materially good, inasmuch as ye are reasonable creatures ! and tho' your doing duty as you can, no ways deserves mercy, or entitles you to it, yet it is the way in which you are required to walk, and the way in which God is usually found. While you are attempting to stretch out your withered arm, peradventure it may be restored; and who knows but Jesus may work faith in you, by his almighty power ? Bartimeus has set before such objectors an example---Oh that they would once submit to be taught by a poor blind beggar ! For he, casting away his garment, rose, and blind as he was, came to Jesus---*Casting away his garment.* This seems to be a large coat or cloak, that he wore to screen himself from the rain and cold---Undoubtedly, it was the most necessary and valuable vestment he had, and one would have thought, that he should have taken this along with him---But he knew very well that if he did so, it might hang about his heels, and thereby his reaching Jesus be retarded at least, if not prevented entirely---Valuable therefore as it was to him, he cast it away---The word implies, that he *threw* it from off his shoulders, with great precipitancy and resolution, knowing that if he got a cure, which he now hoped for by Christ's calling him, he should never want his garment again. And thus will all do that are in earnest about coming to Jesus here, or seeing and enjoying him in his kingdom eternally hereafter. They will cut off a right hand, they will pluck out a right eye, they will leave father and mother, husband and wife, yea, and their own lives also, rather than not be his disciples---The apostle Paul therefore exhorts Christians to lay aside every weight, and the sin that doth most easily beset them, or hang about their heels, as the word in the original imports; alluding to the custom of the Romans, who wore long garments---Such a one was this which Bartimeus had wrapped round him. But he, to

shew that he sincerely desired to recover his sight, casting it away, *arose and came to Jesus*. And what treatment did Jesus give him? Did he say, Come not nigh me, thou impudent noisy beggar? No, he answered (verse 51) *and said unto him, What wilt thou, that I should do unto thee?* An odd question this, seemingly. For did not our Lord know what he wanted? Yes he did--But the Lord Jesus dealt with him, as he deals with us. He will make us acknowledge our wants ourselves, that we thereby may confess our dependance upon him, and be made more sensible of the need we stand in, of his divine assistance. *The blind man immediately replies, Lord, that I might receive my sight.*---Methinks, I see the poor creature listening to the voice of our Saviour, and with looks and gestures bespeaking the inward earnestness of his soul, he cries out, *Lord that I may receive my sight*. As tho' he had said, 'I believe thou art that Messiah which was to come into the world. I have heard of thy fame, O Jesus! and hearing the long-wish'd-for glad-tidings of thy coming this way, I cry unto thee, asking not for silver and gold, but what thou, thou alone canst give me, *Lord that I might receive my sight.*' No sooner does he ask, but he receives---For verse 52, *Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight*. With the word there went a power; and he that spake light out of darkness, saying, *Let there be light, and there was light*, commanded light into this poor blind beggar's eyes, *and behold there was light*--The miracle was instantaneous--immediately he received his sight--And next to a miracle it was, that by breaking into open light all at once, he was not struck blind again: but he that gave the sight, preserved it when given--Oh! happy Bartimeus! *Thy eyes are now opened, and the very first object thou dost behold, is the ever-loving, altogether-lovely Jesus*. Methinks I see thee transported with wonder and admiration, and all the disciples, and the multitude, gazing around thee! And now, having received thy sight, why dost thou not obey the Lord's command, and go thy

thy way? Why dost thou not haste to fetch thy garment, that thou just now in a hurry didst cast away? No, no! ---With his bodily eyes, I believe he received also a fresh addition of spiritual sight, and tho' others saw no form or comeliness in the blessed Jesus, that they should desire him; yet he by an eye of faith discovered such transcendent excellencies in his royal person, and felt at the same time, such a divine attraction towards his all-bountiful benefactor, that instead of going his way to fetch his garment, *he followed Jesus in the way*; and by his actions, says with faithful, honest-hearted Ruth, *entreat me not to leave thee---For whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people; and thy God, my God---He followed Jesus in the way*---The narrow way, the way of the cross; and, I doubt not, but long since, he has followed him to his crown, and is at this time sitting with him at the right hand of his father.

And now, my dear hearers, how find you your hearts affected at the relation of this notable miracle which Jesus wrought? Are you not ready to break out into the language of the song of Moses, and to say, 'Who is like unto thee, O Lord, glorious in holiness, fearful in praises, continually doing wonders! Marvellous are thy works, O Jesus, and that our souls know right well!' But we must not stop here, *viz.* in admiring what the Lord did for Bartimeus—This, no doubt, as well as other parts of scripture, was written for our learning, upon whom the ends of the world are come—Consequently, as was proposed in the *second* place, we should see what spiritual improvement can be made of this history, upon which we have already been making some remarks.—

A natural man, indeed, goes no further than the outward court of the scripture, and reads this, and the other miracles of our blessed Saviour, just in the same manner as he reads Homer's battles, or the exploits of Alexander—But God forbid, that we should rest in only hearing this matter of Fact—For I tell thee, O man,

man, I tell thee, O woman, whoever thou art, that sittest this day under a preached gospel, that if thou art in a natural state, thou art as blind in thy soul, as Bartimeus was in his body, a blind child of a blind father, even of thy father Adam, who lost his sight when he lost his innocence, and entailed his blindness, justly inflicted, upon thee, and me, and his whole posterity.—Some think indeed, that they see—But alas! such talk only like men in their sleep, like persons besides themselves.—The Scriptures every where represent fallen-man, not only as spiritually blind, but dead also; and we no more know, by nature, savingly the way of salvation by Jesus Christ, than Bartimeus, when he was blind, knew the colours of the rainbow—This, I trust, some of you begin to feel—I see you concerned—I see you weeping—And, was I to ask some of you, what you want to be done unto you? I know your answer wou'd be, *that we may receive our sight*—And God forbid, that I should charge you to hold your peace, as tho' Jesus wou'd not regard you!—No, your being made sensible of your natural blindness, and crying thus earnestly after Jesus, is a sign at least, that you are awakened by his holy spirit (tho' it is possible, that you may cry with an exceeding bitter cry, as Esau did, and be lost at last—) However, Christian charity induces me to believe and hope the best—I will therefore, in the language of those who afterwards encouraged Bartimeus, say unto you, *arise, take comfort; for I trust Jesus is calling you*—Follow therefore the example of Bartimeus, *cast away your garment; lay aside every weight, and the sin which doth most easily beset you, arise, and come to Jesus*—He commands me, by his written word, to call to you and say, *Come unto him, all ye that are weary, and heavy laden*, and he will refresh you—He will give you rest—Be not afraid—Ye seek Jesus of Nazareth—Behold, he comes forth to meet you—Ye are now on the highway side, and Jesus, I trust, is passing by—I feel his presence—I hope many of you feel it too—Oh then, cry mightily to him, who is mighty and willing to save you

you—Lay yourselves at the feet of sovereign grace—Say unto him, *Jesus, thou son of David, have mercy on me*, in the same frame as Bartimeus did, and Jesus will answer you—He will not cast out your prayer—According to your faith, so shall it be done unto you. Blind as you are, you shall notwithstanding receive your sight—Satan indeed, and unbelief will suggest many objections to you—Your carnal relations will also join issue with them, and charge you to hold your peace—One will tell you, that your blindness is too inveterate to be cured; another, that it is too late; a third, that tho' Jesus can, yet he will not have mercy upon such poor, blind, despicable beggars, as ye are—But, the more they charge you to hold your peace, do you cry out so much the more a great deal, *Jesus, thou son of David, have mercy on us*.—Jesus, thou Saviour, thou friend of sinners, *Thou son of David*, and therefore a son of man—Oh gracious words! Oh endearing appellations! Be encouraged by them, to draw nigh unto him—Tho' David's LORD, yet he is become David's SON, *after the flesh, that ye through him may be made the sons of God*—No matter, what thou art, O woman; what thou art, O man—Tho' thou art literally a poor beggar, think not thy condition too mean for Jesus to take notice of—He came into the highways and hedges, to call such poor beggars in—Or, if you are rich, think not yourselves too high to stoop to Jesus—For he is the King of kings; and you never will be truly rich, until you are made rich in Jesus—Fear not being despised, or losing a little worldly honour: One sight of Jesus will make amends for all: You will find something so inviting, so attracting, so satisfying, in the altogether lovely Lamb of God, that every sublunary enjoyment will sicken, and die, and vanish before you; and you will no more desire your former vain and trifling amusements, than Bartimeus after he had received his sight, desired to go back again and fetch his garment—Oh that there may be many such blind beggars among you this day! Here is a great multitude of people following me,

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a poor worm, this day—I rejoice to see the fields thus white, ready unto harvest, and to spread the gospel-net amidst so many—But alas! I shall return home with a heavy heart, unless some of you will arise and come to my Jesus—I desire to preach HIM, and not *myself*—Rest not in hearing and following *me*.—Behold, behold, believe on, and follow the *Lamb of God*, who came to take away the sins of the world.—Indeed I do not despair of any of you, neither am I discouraged, on account of my preaching in the highways and hedges—Jesus called Zaccheus; Jesus called Bartimeus, as he passed thro’ Jericho; that cursed, that devoted place—And why may he not call some of you, out of these despised fields? Is his arm shortned, that he cannot save? Is he not as mighty now, and as willing to save, even to the uttermost, all that come to the father thro’ him, as he was seventeen hundred years ago? Assuredly he is—He hath said, and he also will do it—*Whosoever cometh to me, I will in no wise cast out*—In no wise, or by no means.—Oh encouraging words! Sinners, believe ye this? Arise then, be of good comfort—For Jesus is indeed calling you.—Some of you, I trust, have obeyed this invitation, and have had a sight of him long ago—I know then you will bless and love him; and if he should say unto you, as he did unto Bartimeus, Go you your way; your answer wou’d be, We love our master, and will not go from him.—But suffer ye the word of exhortation: Suffer me to stir up your pure minds by way of remembrance, to shew, that you have indeed seen him, and that you do indeed love him, by following him in the way; I mean, in the way of the *cross*, the way of his *ordinances*, and in the way of his *holy commandments*—For alas! *The love of many waxeth cold*; and few there are, that follow Jesus rightly in the way; few there are that cast away their garments so heartily as they should—Some idol or another hangs about us, and hinders us in *running the race that is set before us*. Awake therefore ye sleepy, tho’ it may be, wise virgins—Awake, awake, put on strength. Shake yourselves

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selves from the dust; arise and follow Jesus more closely in the way, than ever you did yet. Lift up the hands that hang down, and strengthen the feeble knees. Provide right paths for your feet, that that which is lame be not turned out of the way, but rather be healed, for tho' the way be narrow, yet it is not long; 'tho' the gate be straight, (to use the words of pious Bishop Beveridge) yet it opens into everlasting life.' O that ye may get a fresh sight of him again this day! That would be like oil to the wheels of your graces, and make your souls like the chariots of Aminadab. It is only owing to your losing sight of him, that you go so heavily from day to day—A sight of Jesus, like the sun rising in the morning, dispels the darkness and gloominess that lies upon the soul. Take therefore a fresh view of him, O believers, and never rest till you are translated to see him as he is, and live with him for evermore, in the kingdom of heaven.—Even so, Lord Jesus, *Amen*, and *Amen*.

S E R M O N IV.

Walking with GOD.

GENESIS V. 24.

And Enoch walked with God, and he was not, for God took him.

VARIOUS are the pleas and arguments which men of corrupt minds frequently urge against yielding obedience to the just and holy commands of God—But perhaps, one of the most common objections that they make is this, *viz.* That our Lord's commands are not practicable, because contrary to flesh and blood; and consequently, that he is an hard master, *reaping where he has not sown, and gathering where he has not sowed.*—These

These we find were the sentiments that were entertained by that wicked and slothful servant mentioned in the 25th of St. Matthew; and are undoubtedly the same with many which are maintained in the present wicked and adulterous generation.—The holy Ghost foreseeing this, hath taken care to inspire holy men of old; to record the examples of many holy men and women; who, even under the old testament dispensation, were enabled chearfully to take Christ's yoke upon them, and counted his service perfect freedom.—The large catalogue of saints, confessors, and martyrs, drawn up in the 11th chapter to the Hebrews, abundantly evidences the truth of this observation.—What a great cloud of witnesses have we there presented to our view? All eminent for their faith, but some shining with a greater degree of lustre than the others.—The proto-martyr Abel, leads the van.—And next to him, we find Enoch mentioned, not only because he was next in order of time, but also on account of his exalted piety.—He is spoken of in the words of the text in a very extraordinary manner.—We have here a short but very full and glorious account, both of his behaviour in this world, and in the triumphant manner of his entering into the next.—The former is contained in these words—*And Enoch walked with God*—The latter in these, *and he was not: for God took him. He was not; i. e. He was not found, he was not taken away in the common manner, he did not see death; for Heb. xi. 5. God had translated him.* Who this Enoch was, does not appear so plainly.—To me, he seems to have been a person of public character—I suppose, like Noah, a preacher of righteousness.—And, if we may credit the Apostle Jude, he was a flaming preacher.—For he quotes one of his prophecies, wherein he saith, *Behold, the Lord cometh with ten thousand of his saints.—To execute judgment upon all, and to convince all that are ungodly among them; of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*—But whether a public or private person, he has a noble

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ble testimony given him in the lively oracles. The author of the epistle to the Hebrews saith, that before his translation he had this testimony, *that he pleased God*; and his being translated, was a proof of it beyond all doubt——And I would observe by the by, that it was wonderful wisdom in God to translate Enoch and Elijah under the Old Testament dispensation, that hereafter when it should be asserted, that the Lord Jesus was carried into heaven, it might not seem a thing altogether incredible to the Jews; since they themselves confessed, that two of their own prophets had been translated several hundred years before——But it is not my design to detain you any longer, by enlarging, or making observations on Enoch's short, but comprehensive character——The thing I have in view, being to give a discourse as the Lord shall enable upon a weighty and a very important subject, I mean, *Walking with God*——*And Enoch walked with God*——If so much as this can be truly said of you and me after our decease, we shall not have any reason to complain, that we have lived in vain.——

In handling my intended subject, I shall, *First*, endeavour to shew, what is implied in these words, *Walked with God*——*Secondly*, I shall prescribe some means, upon the due observance of which, Believers may keep up and maintain their *Walk with God*——And, *Thirdly*, Offer some motives to stir us up, if we never walked with God before, to come and walk with God now——The whole shall be closed with a word or two of application.——

And, *First*, I am to shew what is implied in these words, *Walked with God*; or in other words, what we are to understand by this term, *Walking with God*.——

And *First*, *Walking with God*, implies, that the prevailing power of the enmity of a person's heart, be taken away by the blessed spirit of God.——Perhaps it may seem a hard saying to some, but our own experience daily proves what the scriptures in many places assert, that the carnal mind, the mind of the unconverted, natural

tural man, nay, the mind of the regenerate, so far as any part of him remains unrenewed, is enmity, not only an enemy, but *enmity itself against God*; so that it is not subject to the law of God, neither indeed can it be—Indeed one may well wonder that any creature, especially that lovely creature man, made after his Maker's own image, should ever have any enmity, much less a prevailing enmity against that very God in whom he lives, and moves, and hath his being—But alas! so it is—Our first parents contracted it when they fell from God by eating the forbidden fruit, and the bitter and malignant contagion of it, hath descended to, and quite overspread their whole posterity—This enmity discovered itself in Adam's endeavouring to hide himself in the trees of the garden—When he heard the voice of the Lord God, instead of running with an open heart, saying, Here am I; alas! he now wanted no communion with God; and still more discovered his lately contracted enmity by the excuse he made to the most high—*The woman, or This woman thou gavest to be with me, she gave me of the tree, and I did eat*—By saying thus, he in effect lays all the fault upon God; as tho' he had said, if thou hadst not given me this woman, I had not sinned against thee, so thou mayst thank thyself for my transgression—In this same manner, this enmity works in the hearts of Adam's children—They now and again find something rising against God, and saying even unto God, What doest thou? 'It scorns any meaner competitor (says the learned Dr. Owen in his excellent treatise on *Indwelling Sin*) than God himself'—Its command is like that of the Assyrians in respect to Ahab, *shoot only at the king*—And it strikes against every thing that has the appearance of real piety, as the Assyrians shot at Jehoshaphat in Ahab's clothes—But its opposition ceases when it finds that it is only an appearance, as the Assyrians left off shooting at Jehoshaphat, when they perceived it was not Ahab they were shooting at—This enmity discovered itself in accursed Cain; he hated and slew his brother Abel, because Abel loved, and was peculiarly

cularly favoured by his God—And this same enmity rules and prevails in every man that is naturally engendered of the offspring of Adam—Hence that averfeness to prayer and holy duties, which we find in children, and very often in grown persons, who have notwithstanding, been blessed with a religious education—And all that open sin and wickedness, which like a deluge has overflowed the world, are only so many streams running from this dreadful, contagious fountain; I mean the enmity of man's desperately wicked and deceitful heart—He that cannot set his seal to this, knows nothing yet, in a saving manner, of the holy scriptures, or of the power of God—And all that do know this, will readily acknowledge, that before a person can be said to walk with God, the prevailing power of his heart-enmity must be destroyed—For persons do not use to walk and keep company together, who entertain an irreconcilable enmity and hatred against one another—Observe me, I say, the prevailing power of this enmity must be taken away—For the inbeing of it will never be totally removed, till we bow down our heads and give up the ghost—The apostle Paul, no doubt, speaks of himself, and that too not when he was a Pharisee, but a real Christian; when he complains, *that when he would do good, evil was present with him*; not having dominion over him, but opposing and resisting his good intentions and actions, *so that he could not do the things which he would*, in that perfection which the new man desired—This is what he calls sin dwelling in him—*And this is that φρόνημα σαρκός*, which, to use the words of the ninth article of our church; some do expound the wisdom, some sensuality, some the affectation, some the desire of the flesh, which doth remain, yea, in them that are regenerated—But as for its prevailing power, it is destroyed in every soul that is truly born of God, and gradually more and more weakened as the believer grows in grace, and the Spirit of God, gains a greater and greater ascendancy in the heart.

But *Secondly*, Walking with God not only implies, that the prevailing power of the enmity of a man's heart be taken away, but also that a person is actually reconciled to God the Father, in and thro' the all-sufficient righteousness and atonement of his dear son—*Can two walk together*, says the prophet, *unless they are agreed?* Jesus is our peace, as well as our peace-maker—When we are justified by faith in Christ, then, but not till then, we have peace with God, and consequently cannot be said till then to walk with him—Walking with a person, being a sign and token that we are friends to that person, or at least, tho' we have been at variance, yet now we are reconciled and become friends again—This is the great errand that gospel ministers are sent out upon—To us is committed the ministry of reconciliation; as ambassadors for God, we are to beseech sinners, in Christ's stead to be reconciled unto God; and when they comply with the gracious invitation, and are actually by faith brought into a state of reconciliation with God, then, and not till then, may they be said so much as to begin to walk with God.—

Further—Walking with God implies, a settled, abiding communion and fellowship with God, or what in scripture is called, *The holy Ghost dwelling in us*—This is what our Lord promised when he told his disciples, that *the holy spirit should be in, and with them*; not to be like a wayfaring-man, to stay only for a night, but to reside and make his abode in their hearts—This I am apt to believe is what the apostle John would have us understand, when he talks of a person abiding in him, viz. in Christ, and walking as he himself also walked—And this is what is particularly meant in the words of our text—*And Enoch walked with God. i. e.* He kept up and maintained a holy, settled, habitual, tho' undoubtedly not altogether uninterrupted communion and fellowship with God, in and thro' Christ Jesus—So that to sum up what has been said on this part of the first general head, *Walking with God* consists especially in the fixed habitual bent of the will for God, in an habitual depen-

dependance upon his power and promise, in an habitual voluntary dedication of our all to his glory, in an habitual eyeing of his precepts in all we do, and in an habitual complacence in his pleasure in all we suffer.

Fourthly, and Lastly, Walking with God implies, our making progress or advances in the divine life—*Walking*, in the very first idea of the word, seems to suppose a progressive motion. A person that walks, tho' he move slowly, yet he goes forwards and does not continue in one stay. And so it is with those that walk with God—They go on, as the Psalmist says, *from strength to strength*; or, in the language of the apostle Paul, *they pass from glory to glory, even by the spirit of the Lord*.—Indeed in one sense, the divine life admits of neither increase or decrease. When a soul is born of God, to all intents and purposes he is a child of God, and, tho' he should live to the age of Methuselah, yet he would then be only a child of God, after all. But in another sense, the divine life admits of decays and additions. Hence it is, that we find the people of God charged with backslidings, and losing their first love. And hence it is, that we hear of babes, young men and fathers in Christ; and upon this account it is that the apostle exhorts Timothy, *to let his progress be made known to all men*. And what is here required of Timothy in particular by St. Peter, is enjoined all Christians in general. *But grow in grace*, says he, *and in the knowledge of our Lord and Saviour Jesus Christ*. For the new creature increases in spiritual stature; and tho' a person can but be a new creature, yet there are some that are more conformed to the divine image than others, and will, after death, be admitted to a greater degree of blessedness. For want of observing this distinction, even some gracious souls that have better hearts than heads (as well as men of corrupt minds, reprobates concerning the faith) have unawares run into downright Antinomian principles, denying all growth of grace in a believer, or any marks of grace to be laid down in the scriptures of truth—From such principles, and more especially from practices naturally con-

sequent on such principles, may the Lord of all lords deliver us !

From what then has been said, we may now know what is implied in these words, *walked with God, viz.* Our having the prevailing enmity of our hearts taken away by the power of the spirit of God ; our being actually reconciled and united to him by faith in Jesus Christ ; our having and keeping up a settled communion and fellowship with him ; and our making a daily progress in this fellowship, so as to be conformed to the divine image more and more.

How this is done, or in other words, by what means believers keep up and maintain their walk with God, comes to be considered under our *Second* general head.

And, *First*, Believers keep up and maintain their walk with God, by reading of his holy word. *Search the scriptures*, says our blessed Lord, *for these are they that testify of me.* And the royal Psalmist tells us, *that God's word was as a light unto his feet, and a lanthorn unto his paths ;* and he makes it one property of a good man, *that his delight is in the law of the Lord, and that he exercises himself therein day and night—Give thy self to reading*, says Paul to Timothy ; *And this book of the law*, says God to Joshua, *shall not go out of thy mouth : For whatsoever was written afore time, was written for our learning.* And the word of God is profitable for reproof, correction, and instruction in righteousness, and every way sufficient to make every true child of God thoroughly furnished to every good work. If we once get above our Bibles, and cease making the written word of God our sole rule, both as to faith and practice, we shall soon lie open to all manner of delusion, and be in great danger of making ship-wreck of faith and a good conscience—Our blessed Lord, tho, he had the spirit of God without measure, yet always was governed by, and fought the devil with an, *It is written.* This the apostle calls the *sword of the spirit.* We may say of it as David said of Goliath's sword, *none like this—The scriptures*
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are called the lively oracles of God. Not only because they are generally made use of to beget us into new life, but also to keep up and increase it in the soul—The apostle Peter, in his 2d epistle, prefers it even to seeing Christ transfigured upon the mount—For after he had said, chap. i. 18. *That the voice which came from heaven we heard, when we were with him in the holy mount.* He adds, verse 19. *We have also a more sure word of prophecy; whereunto ye do dwell that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts: i. e.* Till we shake off these bodies, and see Jesus face to face—Till then we must see and converse with him through the glass of his word. We must make his testimonies our counsellors, and daily, with Mary, sit at Jesus's feet, by faith hearing his word. We shall then by happy experience find, that they are spirit and life, meat indeed, and drink indeed to our souls.

Secondly, Believers keep up and maintain their walk with God by secret prayer—The spirit of grace is always accompanied with the spirit of supplication.—It is the very breath of the new-creature, the fan of the divine life, whereby the spark of holy fire kindled in the soul by God, is not only kept in, but raised into a flame. A neglect of secret prayer has been frequently an inlet to many spiritual diseases, and has been attended with fatal consequences. Origen observed, 'That the day he offered incense to an idol, he went out of his closet without making use of secret prayer.'—It is one of the most noble parts of the believer's spiritual armour. *Praying always*, says the apostle, *with all manner of supplication—And watch and pray*, says our Lord, *that ye enter not into temptation—*And he spake a parable, that his disciples should pray, and not faint—Not that our Lord would have us always upon our knees, or in our closets, to the neglect of our other relative duties. But he means that our souls should be kept in a praying-frame, so that we might be able to say, as a good man in Scotland once said to his friends on a death-bed, "Could these curtains, or could these walls speak, they would

"tell you what sweet communion I have had with my God here." Oh prayer, prayer! It brings and keeps God and man together—It raises man up to God, and brings God down to man. If you would therefore, O believers, keep up your walk with God; pray, pray without ceasing. Be much in secret, set prayer. And when you are about the common business of life, be much in ejaculatory prayer, and send, from time to time, short letters post to heaven upon the wings of faith—They will reach the very heart of God, and return to you again loaded with spiritual blessings.

3. Holy and frequent meditation is another blessed means of keeping up a believer's walk with God. "Prayer, reading, temptation, and meditation," says *Luther*, "make a minister."—And they also make, and keep a Christian—Meditation to the soul, is the same as digestion to the body—Holy David found it so, and therefore he was frequently employed in meditation, even in the night season. We read also of Isaac's going out into the fields to meditate in the evening; or, as it is in the margin, to pray—For meditation is a kind of silent prayer, whereby the soul is frequently, as it were, carried out of itself to God, and in a degree made like unto those blessed spirits, who by a kind of immediate intuition always behold the face of our heavenly father. None but those happy souls that have been accustomed to this divine employ, can tell what a blessed promoter of the divine life meditation is. *Whilst I was musing*, says David, *the fire kindled*. And whilst the believer is musing on the works and word of God; especially that work of works, that wonder of wonders, that mystery of Godliness, God manifested in the flesh, the lamb of God slain for the sins of the world: He frequently feels the fire of divine love kindle, so that he is obliged to speak with his tongue, and tell of the loving-kindness of the Lord to his soul. Be frequent therefore in meditation, all ye that desire to keep up and maintain a close and uniform walk with the most high God.

Fourthly, Believers keep up their walk with God, by watching

watching and noting his providential dealings with them. If we believe the scriptures, we must believe what our Lord hath declared therein, *viz. That the very hairs of his disciples heads are all numbered*; and that a sparrow does not fall to the ground, either to pick up a grain of corn, or when shot by a fowler, *without the knowledge of our heavenly Father*—Every cross has a call in it, and every particular dispensation of divine providence, has some particular end to answer in those to whom it is sent. If it be of an afflictive nature, God does thereby say, ‘My son, keep thy self from idols:’ If prosperous, he does it as it were by a small, still voice, say, ‘My son, give me thy heart.’ If believers therefore would keep up their walk with God, they must from time to time hear what the Lord has to say concerning them in the voice of his providence. Thus we find Abraham’s servant, when he went to fetch a wife for his master Isaac, eyed and watched the providence of God, and by that means found out the person that was design’d for his master’s wife. ‘For a little hint from providence,’ says pious bishop Hall, ‘is enough for faith to feed upon.’ And as I believe it will be one part of our happiness in heaven, to take a view of, and look back upon, the various links of the golden-chain which drew us there; so those that enjoy most of heaven below, I believe, will be most minute in remarking God’s various dealings with them, in respect to his providential dispensations here on earth.

Fifthly, In order to walk closely with God, his children must not only watch the motions of God’s providence without them, but the motions also of his blessed spirit in their hearts. As many as are the sons of God, are led by the spirit of God, and give up themselves to be guided by the Holy Ghost, as a little child gives its hand to be led by a nurse or parent. It is no doubt in this sense, that we are to be converted, and become like *little children*.—And though it is the quintessence of enthusiasm, to pretend to be guided by the spirit without the written word; yet it is every Christian’s bounden

den duty to be guided by the spirit in conjunction with the written word of God—Watch therefore, I pray you, O believers, the motions of God's blessed spirit in your souls, and always try the suggestions or impressions that you may at any time feel, by the unerring rule of God's most holy word—And if they are not found to be agreeable to that, reject them as diabolical and delusive—By observing this caution, you will steer a middle course between the two dangerous extremes many of this generation are in danger of running into; I mean, enthusiasm, on the one hand, and deism, and downright infidelity, on the other.

Sixthly, Those that would maintain a holy walk with God, must walk with him in ordinances as well as providences, &c. It is therefore recorded of Zachary and Elizabeth, that *they walked in all God's ordinances as well as commandments, blameless*. And all rightly informed Christians will look upon ordinances not as *beggarly elements*, but as so many conduit-pipes, whereby the infinitely condescending Jehovah conveys his grace to their souls. They will look upon them as childrens bread, and as their highest privileges. Consequently they will be glad when they hear others say, *Come let us go up to the house of the Lord*—They will delight to visit the place where God's honour dwelleth, and be very eager to embrace all opportunities to *shew forth the Lord Christ's death till he come*.

Seventhly, and Lastly, If you would walk with God, you will associate and keep company with those that do walk with him—*My delight*, says holy David, *is in them that do excel in virtue*—They were in his sight the excellent ones of the earth. And the primitive Christians no doubt kept up their vigour and first love, by continuing in fellowship one with another. The apostle Paul knew this full well, and therefore exhorts the Christians to *see to it*, that they did not *forsake the assembly of themselves together*. For how can one be warm alone? And has not the wisest of men told us, that *as iron sharpeneth iron, so doth the countenance of a man his friend*? If we look there-

therefore into church history, or make a just observation of our own times, I believe we shall find, that as the power of God prevails, Christian societies, and fellowship meetings, prevail proportionably. And as one decays, the other has insensibly decayed and dwindled away at the same time—So necessary is it for those that would walk with God, and keep up the life of religion, to meet together as they have opportunity, in order to provoke one another to love and good works.

Proceed we now to the *third* general thing proposed, *viz.* To offer some motives to excite all to come and *walk with God.*—

And *first*, walking with God is a very honourable thing. This generally is a prevailing motive to persons of all ranks, to stir them up to any important undertaking. Oh that it may have its due weight and influence with you, in respect to the matter now before us! I suppose you would all think it a very high honour to be admitted into an earthly prince's privy council, to be trusted with his secrets, and to have his ear at all times, and at all seasons—It seems Haman thought it so, when he boasted, that besides his being *advanced*, Esther *v. 11. above the princes and servants of the king*—Yea, moreover, said he, Verse 12, *Esther the Queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to morrow am I invited unto her also with the king*—And when afterwards a question was put to this same Haman, Chap. vi. 6. *What shall be done unto the man whom the king delighteth to honour?* He answered, Ver. 8. *Let the royal apparel be brought which the king used to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; And Verse 9. Let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delights to honour, and bring him on horse-back thro' the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.*—This was all then

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it seems that an ambitious Haman could ask, and the most valuable thing that he thought Ahasuerus, the greatest monarch upon earth, could give—But alas, what is this honour in comparison of that which the meanest of those enjoy, that walk with God! Think ye it a small thing, sirs, to have the secret of the Lord of Lords with you, and to be called the friends of God? And such honour have all God's saints: *The secret of the Lord is with them that fear him, and henceforth,* says the blessed Jesus, *call I you no longer servants, but friends; for the servant knoweth not the will of his master.*—Whatever you may think of it, holy David was so sensible of the honour attending a walk with God, that he declares *he had rather be a door-keeper in his house, than to dwell even in the tents of ungodliness*—Oh that all were like-minded with him!

But, *Secondly*, As it is an honourable, so it is a pleasing thing to walk with God. The wisest of men has told us, that *wisdom's ways are ways of pleasantness, and all her paths peace.* And I remember pious Mr. Henry, when he was just about to expire, said to a friend, 'You have heard many mens dying words, and these are mine. A life spent in communion with God, is the pleasantest life in the world.' I am sure I can set to my seal that this is true. Indeed I have been lifted under Jesus's banner only for a few years; but I have enjoyed more solid pleasure in one moment's communion with my God, than I should or could have enjoyed in the ways of sin, tho' I had continued to have went on in them for thousands of years—And may I not appeal to all you that fear and walk with God, for the truth of this? Has not one day in the Lord's courts, been better than a thousand? In keeping God's commandments, have you not found a present and very great reward? Has not his word been sweeter to you than the honey, or the honey-comb? Oh what have you felt, when Jacob-like you have been wrestling with your God? Has not Jesus often met you when meditating in the fields, and been made known to you over and over again

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again in breaking of bread? Has not the Holy Ghost frequently shed the divine love abroad in your hearts abundantly, and filled you with joy unspeakable, even joy that is full of glory? I know you will answer all these questions in the affirmative, and freely acknowledge the yoke of Christ to be *easy*, and *his burden light*; or (to use the words of one of our collects) 'That his service is 'perfect freedom'—And what need we then any further motive to excite us to walk with God?

But, methinks, I hear some among you say, 'How can these things be? For, if walking with God, as you say, is such an honourable and pleasant thing, whence is it, that the name of the people of this way is cast out as evil, and every where spoken against? How comes it to pass that they are frequently afflicted, tempted, destitute, and tormented? Is this the honour, is this the pleasure that you speak of?' I answer, Yes. Stop a while be not over-hasty. Judge not according to appearance, but judge righteous judgment, and all will be well. It is true, we acknowledge the people of this way, as you and Paul before you, when a persecutor called them, have their names cast out as evil, and are a sect every where spoken against. But by whom? Even by the enemies of the most High God. And do you think it a disgrace to be spoken evil of by them? Blessed be God we have not so learnt Christ. Our royal master has pronounced those *blessed*, who are *persecuted*, and have all manner of evil spoken against them *falsely*. He has commanded them to *rejoice and be exceeding glad*. For it is a mark of their discipleship, and that their reward will be great in heaven. He himself was thus treated. And can there be a greater honour put upon a creature, than to be conformed to the ever-blessed Son of God? And further, it is equally true, that the people of this way are frequently afflicted, tempted, destitute and tormented. But what of all this? Does this destroy the pleasure of walking with God? No, in no wise—For those that walk with God, are enabled, thro' Christ strengthening them, to joy even in tribulation, and to rejoice

rejoice when they fall into divers temptations.—And I believe I may appeal to the experience of all true and close walkers with God, Whether or not their suffering times, have not frequently been their sweetest times, and they enjoyed most of God, when most cast out and despised by men? This we find was the case of Christ's primitive servants, when threatened by the Jewish sanhedrim, and commanded to preach no more in the name of Jesus; they rejoiced, that they were accounted worthy to suffer shame for the sake of Jesus—Paul and Silas sang praises even in a dungeon—And the face of Stephen, that glorious proto-martyr of the Christian church, shone like the face of an angel—And Jesus is the same now, as he was then, and takes care so to sweeten sufferings and afflictions with his love, that his disciples find, by happy experience, that as afflictions abound, consolations do much more abound. And therefore these objections, instead of destroying, do only more enforce the motives before urged to excite you to walk with God.

But supposing the objections were just, and walkers with God were as despicable and unhappy as you would represent them to be; yet I have a third motive to offer, which, if weighed in the ballance of the sanctuary, will over-weigh all objections, viz. That there is a heaven at the end of this walk. For to use the words of pious bishop *Beveridge*, 'Tho' the way be narrow, yet it is not long; and tho' the gate be straight, yet it opens into everlasting life.' Enoch found it so. He walked with God on earth, and God took him to sit down with him for ever in the kingdom of heaven—Not that we are to expect to be taken away as he was—No—I suppose we shall all die the common death of all men. But after death, the spirits of those that have walked with God, shall return to God that gave them; and at the morning of the resurrection, soul and body shall be for ever with the Lord—Their bodies shall be fashioned like unto Christ's glorious body, and their souls filled with all the fulness of God. They shall sit on thrones. They shall judge angels. They shall be enabled to sus-

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tain an exceeding and eternal weight of glory, even that glory which Jesus Christ enjoyed with the Father before the world began. '*O gloriam quantam et qualem*,' says the learned and pious *Arndt*, just before he bowed down his head, and gave up the ghost. The very thought of it is enough to make us "wish to leap our seventy years," as good Dr. *Watts* expresses himself, and to make us break out into the earnest language of the royal psalmist; *My soul is athrill for God, yea even for the living God. When shall I come to appear in the immediate presence of my God?* I wonder not that a sense of this, when under a more than ordinary irradiation and influx of divine life and love, causes some persons even to faint away, and for a time lose the power of their senses. A less sight than this, even a sight of Solomon's glory, made Sheba's Queen; and a still lesser sight than that, even a sight of Joseph's waggons, made holy Jacob faint, and for a while, as it were, die away—Daniel, when admitted to a distant view of this excellent glory, fell down at the feet of the angel as one dead. And if a distant view of this glory be so excellent, what must the actual possession of it be? If the first fruits are, so glorious, how infinitely must the harvest exceed in glory!

And now what shall I, or indeed what can I well say more, to excite you, even you that are yet strangers to Christ, to come and walk with God? If you love honour, pleasure, and a crown of glory, come seek it where alone it can be truly found. Come, put ye on the Lord Jesus. Come, haste ye away and walk with God, and make no longer provision for the flesh, to fulfil the lust thereof. Stop, stop, O sinner! Turn ye, turn ye, O ye unconverted men. For the end of that way you are now walking in, however right it may seem in your blinded eyes, will be death, even eternal destruction both of body and soul. Make no long tarrying, I say: At your peril I charge you, step not one step further on in your present walk. For how knowest thou, O man, but the next step thou takest may be into hell?—Death may seize thee, judgment find thee, and then the great gulph will
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be fixed between thee and endless glory, for ever and ever—Oh think of these things, all ye that are unwilling to come and walk with God. Lay them to heart. Shew yourselves men, and in the strength of Jesus say, farewell lust of the flesh, I will no more walk with thee! Farewel lust of the eye, and pride of life! Farewel carnal acquaintance, and enemies of the cross, I will no more walk and be intimate with you! Welcome Jesus, welcome thy word, welcome thy ordinances, welcome thy spirit, welcome thy people, I will henceforth walk with you. Oh that there may be in you such a mind! God will set his Almighty *fiat* to it, and seal it with the broad seal of heaven, even the signet of his holy spirit. Yes he will, tho' you have been walking with, and following after, the devices and desires of your desperately wicked hearts, ever since you have been born. *I the high and lofty one, says the great Jehovah, that inhabiteth eternity, will dwell with the humble and contrite heart, even with the man that trembleth at my word.* The blood, even the precious blood of Jesus Christ, if you come to the Father in and thro' him, shall cleanse you from all sin.

But the text leads me to speak to you that are saints, as well as to you that are open or uncovered sinners. I need not tell you that walking with God is not only honourable but pleasant and profitable also—For ye know it by happy experience, and will find it more and more so every day. Only give me leave to stir up your pure minds by way of remembrance, and to beseech you by the mercies of God in Christ Jesus, to take heed to yourselves, and walk closer with your God, than you have in days past—For the nearer you walk with God, the more you will enjoy of him whose presence is life, and be the better prepared, for being placed at his right hand, where are pleasures for evermore.—Oh do not follow Jesus afar off!—Oh be not so formal, so dead and stupid in your attendance on holy ordinances!—Do not so shamefully forsake the assembling yourselves together, or be so niggardly, and so indiffe-

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rent about the things of God—Remember what Jesus says of the church of Laodicea—*Because thou art neither hot nor cold, I will spew thee out of my mouth*—Think of the love of Jesus, and let that love constrain you to keep near unto him; and tho' you die for him, do not deny him, do not keep at a distance from him in any wise.--

One word to my brethren in the ministry that are here present, and I have done—You see, my brethren, my heart is full—I could almost say it is too big to speak, and yet too big to be silent, without dropping a word to you—For does not the text speak in a particular manner to those who have the honour of being stiled the ambassadors of Christ, and stewards of the mysteries of God? I observed at the beginning of this discourse, that Enoch in all probability was a public person, and a flaming preacher—Tho' he be dead, does he not yet speak to us, to quicken our zeal, and make us more active in the service of our glorious and ever blessed master? How did Enoch preach? How did Enoch walk with God, tho' he lived in a wicked and adulterous generation? Let us then follow him as he followed Jesus Christ, and 'e're long where he is there shall we be also—He is now enter'd into his rest—Yet a little while and we shall enter into ours, and that too, much sooner than he did—He sojourned here below three hundred years; but blessed be God, the days of man are now shorten'd, and in a few days our work will be over.—The judge is before the door—He that cometh will come, and will not tarry—His reward is with him—And we shall all (if we are zealous for the Lord of hosts) e're long, shine as the stars in the firmament, in the kingdom of our heavenly Father, for ever and ever. To him, the blessed Jesus, and eternal spirit, be all honour and glory, now, and to all eternity. *Amen, and Amen.*

S E R M O N V.

The Resurrection of Lazarus.

JOHN xi. 43, 44.

And when he had thus spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound hand and foot with grave clothes: And his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go.

WHEN Jesus Christ, the eternal word, was pleased to make all things by the word of his power, his last works were the best—When he looked back upon, and beheld the first products of his Almighty power, he pronounced them *good*; but when that last, that lovely creature man, was formed, he pronounced them *very good*—So likewise, the same Jesus, when he came to tabernacle among us, and begin and carry on a new and second creation, tho' all his works were miracles of wonder, and manifested forth the glory of his eternal Godhead, yet the nearer he came to the end of his public ministrations, the greater and more noble did the miracles which he wrought appear—The resurrection of Lazarus, that is to be the subject of the following discourse, I think, is a sufficient proof of this—To an eye of sense, it seems to be one of the greatest, if not the very greatest miracle of all which our blessed Lord performed. When our Saviour bid John's disciples go and tell their master what things they had seen and heard, he commands them to inform him, that by his divine power *the dead were raised*; alluding no doubt to the ruler's daughter, who was raised immediately after her decease; and the widows son, who at the command of Jesus rose out of his coffin, as they were carrying his corpse to the burial. These were

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were pregnant proofs that Jesus was indeed that Messiah that was to come into the world—But his raising of Lazarus from the dead, after he had lain four days dead, and stank, and saw corruption, is still, if possible, a greater miracle; and consequently, a stronger proof of his being the anointed, the Christ of God—The evangelist John is very particular in giving us an account of this miracle; even so particular, as to spend a whole chapter in relating the circumstances which preceeded, attended, and follow after it—And as he was undoubtedly directed herein by the all-wise, unerring spirit of God, does it not point out unto us, that this miracle with all its respective circumstances, calls for our particular and most serious meditation—It appears to me in this light; and therefore, as the Lord shall be pleased to assist me, I shall go back to the beginning of this chapter, follow the evangelist step by step, and consider the particulars of this wondrous miracle, make some practical observations as I go along, and shut up all with some suitable instructions and exhortations which will naturally arise from the body of the discourse.

The evangelist in the first verse, makes mention of the sickness of Lazarus—*Now, says he, a certain man was sick, named Lazarus of Bethany, the town of Mary, and her sister Martha.* Some think these sisters were very wealthy, so as to own good part of the town; or as the original word seems to imply, the village—But then it is probable the evangelist would have said the town of Lazarus, estates usually descending, as with us, in the male line: It means therefore no more, than that Martha and Mary lived in Bethany—The Holy Ghost pointing out to us hereby, that nothing makes a town so worthy of a gracious soul's remark or esteem, as its having many of God's dear children for its inhabitants!—Bethany, tho' a little place, is more famous because it was the town of Martha and Mary, than if Alexander had fought in it one of his greatest battles—Both these women loved Jesus in sincerity, and were as good as they were great—But Mary, tho' the younger sister, seems

S E R M O N V.

The Resurrection of Lazarus.

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WHEN Jesus Christ, the eternal word, was pleased to make all things by the word of his power, his last works were the best—When he looked back upon, and beheld the first products of his Almighty power, he pronounced them *good*; but when that last, that lovely creature man, was formed, he pronounced them *very good*—So likewise, the same Jesus, when he came to tabernacle among us, and begin and carry on a new and second creation, tho' all his works were miracles of wonder, and manifested forth the glory of his eternal Godhead, yet the nearer he came to the end of his public ministrations, the greater and more noble did the miracles which he wrought appear—The resurrection of Lazarus, that is to be the subject of the following discourse, I think, is a sufficient proof of this——To an eye of sense, it seems to be one of the greatest, if not the very greatest miracle of all which our blessed Lord performed. When our Saviour bid John's disciples go and tell their master what things they had seen and heard, he commands them to inform him, that by his divine power *the dead were raised*; alluding no doubt to the ruler's daughter, who was raised immediately after her decease; and the widows son, who at the command of Jesus rose out of his coffin, as they were carrying his corpse to the burial. These were

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to be most eminent—The evangelist in the second verse, speaks of her in a very distinguishing manner—*It was that Mary, that never-to-be-forgotten Mary, which anointed the Lord with ointment* (expensive as it was) *and wiped his feet*, after she had washed them with tears of love, *with her hair*, even the hair of her head—What notice is taken of this action! With what an eulogy, and in what a high strain of commendation is it here spoken of? And such are the honours of all God's saints—Tho' all our good works are not recorded as Mary's were, yet God is not unmindful that he should forget our works of faith and labours, which have proceeded of love—Every tear we shed, every sigh we fetch, every alms we give, tho' it be only a cup of cold water, are all recorded in the lamb's book of remembrance, and shall be brought out to our eternal honour, rewarded with a reward of grace, tho' not of debt, at the great and terrible day of the Lord—I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink, naked, and ye clothed me, sick and in prison, and ye came unto me.—What reason have we then to be stedfast and unmoveable, always abounding in the work of the Lord, forasmuch as we are assured, that our labours will not be in vain or forgotten by the Lord? *It was that Mary that anointed the Lord with ointment, and wiped his feet with her hair*—And what follows? *Whose brother Lazarus was sick*—So that being related to Christ, or Christ's disciples, will not exempt persons from sickness—In this life time and chance happen to all, only with this material difference, *viz.* Those afflictions, which harden the obstinately impenitent, soften and purify the heart of a true believer. My son, therefore despise not the chastening of the Lord on one hand, nor faint when thou art rebuked of him on the other—*For whom the Lord loveth he chasteneth*, and scourgeth every son whom he receiveth—Jesus loved Lazarus, and yet Lazarus was sick—And what do his sisters do for him now he is sick? No doubt they applied to a physician, for it is tempting God to neglect making use of means for the recovery of

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our health, when it is impaired—But then they were not guilty of Ala's crime, *who sought to the physician, but not to the Lord*—No! they knew the most skilful receipts would be of no effect, unless attended with a blessing from Jesus the great and almighty physician: and *Therefore* (verse 3.) *his sisters sent unto him, it should seem at the beginning of their brother's illness*—Alas how unlike is their conduct to that of the generality of people, especially the rich and great! How unfashionable is it now-a-days, for persons to send to Jesus in behalf of their sick relations! It is so very uncustomary, that in some places, if a minister be sent for to a sick person, it is a sad symptom that the patient is almost past hopes of recovery—Thus did not Martha and her sister Mary—They sent unto Jesus, tho' he was now *beyond Jordan* (chap. x. 40.) where *he abode*, or made it his chief place of residence for some time—Hence it was that they knew where to send to him—But what kind of message did they send? A very humble and suitable one—*Lord, verse 3. behold, he whom thou lovest is sick*—They might have said, Lord, he who loveth thee is sick—But they knew that our love was not worth mentioning, and that we love Jesus only because he first loved us—Besides, here is no prescribing to our Lord what he should do, or what means he should make use of—They do not so much as say, we pray thee come, only speak the word, and our sick brother shall be restored. They only simply tell Jesus the case, knowing it was sufficient barely to lay it before an infinitely compassionate Redeemer, and leave it to him to act according to his own sovereign good-will and pleasure—*Lord, behold he whom thou lovest is sick*--Oh how sweet is it when the soul is brought to this! And with what a holy confidence may we pray to, and intercede with the holy Jesus, when we have reason to hope, that those we pray and intercede for, are lovers of, and are beloved of *him*! For his eyes are in a peculiar manner over the righteous, and his ears always open to their prayers—This was their message, and it soon reached Jesus

I am not a physician, but I am a minister of the Gospel.

Christ—And how does he receive it? We are told, verse 4. *For when Jesus heard that, viz. That he whom he loved was sick, He said, this sickness is not unto death, but unto the glory of God, that the Son of God may be glorified thereby.* To whom these words were spoken is not certain—In all probability Jesus spake them to the persons that delivered Martha's and Mary's message. And if so, it was no doubt a comfortable answer for the present, tho' it must afterwards puzzle them as well as the disciples how to explain it, when they found that Lazarus was actually dead. *This sickness is not unto death, i. e.* Not unto an *abiding* death, because he intended to raise him again, soon after his decease, It is like that other expression of our Lord in St. Mark, *The damsel is not dead, but sleepeth*; which must not be understood in a literal, but metaphorical sense. And this and such like instances, ought to teach us to weigh carefully our blessed Lord's words, and to wait for an explication of them, by subsequent providences; otherwise we shall be in danger of misapplying them, and thereby bring our souls into unspeakable bondage—*This sickness is not unto death, but unto the glory of God, that the Son of God may be glorified thereby*—This is the end both of the afflictions and the deaths of God's people—By all that happens to them he will be glorified one way or another, and cause every thing to work together for their good—And who then would but be content to be sick, or willing to submit to death itself, if so be the Son of God may be glorified thereby? This answer, no doubt, proceeded from love—For we are told, verse 5, that *Jesus loved Martha and her sister, and Lazarus*—Oh happy family! Three in it beloved of Jesus, with a peculiar, everlasting love—"Very often it so happens that," to use the words of the pious Bishop *Beveridge*, there "is but one in a city, and two in a country of this stamp."—But here are two sisters and a brother, all lovers of, and beloved by, the glorious Jesus—What shall we say to these things? Why, that our saviour's grace is free and sovereign, and he may do what he will

will with his own—They who are thus so highly favoured as to have so many converted in one house, ought to be doubly thankful ! Such a blessing have not all his saints---No ! Many, very many, go mourning over their perverse and graceless relations all their lives long ; and find, even to their dying day, that their greatest foes are those of their own household.—Surely these three relations lived a heaven upon earth—For what can they want, what can make them miserable who are assur'd of Jesus's love ? But surely if Jesus loves this dear little family, the next news one would think we should hear would be, that he went immediately and healed Lazarus ; or at least, cured him at a distance—But instead of that, we are told, verse 6. *When he had heard that he was sick, he abode two days still in the same place where he was*—A strange way this, in the eye of natural reason, of expressing love, but not so strange in the eye of faith—For the Lord Jesus very often sheweth his love, by deferring to give immediate answer to our prayers—For hereby he tries our faith and patience, and exercises all our passive graces—We have a proof of this in the *Syrophœnician Woman*, upon whom the blessed Jesus frowned, and spake roughly to at first, only that he might afterwards turn unto her and say, *O woman, great is thy faith*—Let not those then that believe, make too much haste ; or immediatly in their hearts repine against the Lord, because he may not answer their requests, in their own time and way--God's time and way is best—And we shall find it to be so in the end--Martha and Mary experienced the truth of this, tho' undoubtedly our Lord's seeming delay, to come and heal their brother, cost them great searchings of heart--But will the Lord Jesus forget his dear Lazarus, whom his soul loveth ? *Can a woman forget her sucking child ?* Indeed she may ; but the Lord never faileth those that fear him—Neither is he slack concerning his promise, as some men count slackness—For his very delays are answers—The vision is for an appointed time—In the end it will speak and not lie.—Tho' our Lord abode two days where he

was, to try the faith of these sisters, yet after this, he said unto his disciples, Verse 7. *Let us go into Judea again*—With what a holy familiarity does Jesus converse with his dear children ! Our Saviour seems to speak to his disciples, as tho' he was only their brother, and as it were upon a level with them ; *Let us go into Judea again*. How gently, according to what was predicted of him, does he lead those that are with young ! Jesus very well knew the weakness of his disciples, and also what a dangerous place Judea was : How gradually therefore does he make known unto them, his design of going thither ! And how does he admit his disciples to expostulate with him on this account ! *Master, say they (Verse 8.) the Jews of late sought to stone thee, and goest thou thither again ?* They were amazed at our Lord's boldness, and were ready to call it presumption. As we generally are prone to censure and condemn other zealous and enterprizing persons, as carrying matters too far, for no other reason, it may be if we examine the bottom of our hearts, but because they go before, and excel ourselves.—The disciples, no doubt, thought that they spoke out of love to their Lord, and assuredly they did ; but what a deal of self-love was there mixed and blended with it ? They seem much concerned for their master, but they were more concerned for themselves——However Jesus overlooks their weakness, and mildly replies, Verse 9, and 10. *Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of the world ; but if any man walk in the night, he stumbleth, because there is no light in him.* As tho' our Lord had said ; my dear disciples, I thank you for your care and concern for me——Judea is a dangerous place, and what you say of the treatment I met with from its inhabitants, is just and true ; but be not afraid of going there upon my account—For as a man walketh safely twelve hours of the day, because he walketh in the light ; so as long as the time appointed by my father for my public administration lasts, I shall

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‘ shall be as secure from the hands of my enemies, as a
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 ‘ But as a man stumbleth if he walketh in the night, so
 ‘ when the night of my passion cometh, then, but not
 ‘ till then, shall I be given up into the hands of my spite-
 ‘ ful foes.’ Oh what comfort have these words, by the
 blessing of God, frequently brought to my soul ! How
 may all Christ’s ministers strengthen themselves with
 this consideration, that so long as God hath work for
 them to do, they are immortal ! And if after our work
 is over, our Lord should call us to lay down our lives
 for the brethren, and to seal the truth of our doctrine
 with our blood, it would certainly be the highest ho-
 nour that can be put upon us. *To you it is given not
 only to believe, but also to suffer,* says the apostle to the
 Philippians——These things the evangelist tells us,
 Verse 11. *said he viz. Jesus, and after that, to satisfy*
them that he was not going into Judea without a pro-
per call, He saith unto them, Our Friend Lazarus sleepeth
—Our Friend—Amazing ! For what is a friend ? As
one’s own soul—How dear then, and near are true
believers to the most adorable Jesus ! Our friend Lazarus
—Still more amazing ! Here is condescension, here is
unparalleled familiarity indeed—And what of him ?
He sleepeth—A figurative way of expression—For
what is death to the Lovers of Jesus Christ, but a sleep?
and a refreshing one too ; Thus it is said of Stephen when
he died, that he fell asleep—Christ indeed died, but be-
lievers only sleep--And those that sleep in Jesus, says the
scripture, will God bring with him—Our friend Lazarus
sleepeth--For tho’ he be dead, I shall raise him from
the grave so soon, that his dying will be only like a
person’s taking a nap of sleep—Our friend Lazarus sleep-
eth, but I go that I may awake him out of sleep. By this
 time, one would imagine, our Lord’s disciples should
 have understood him : But how unwilling are we to be-
 lieve any thing that we do not like. *Then said his dis-*
ciples, Verse 12. Lord, if he sleep he shall do well—Oh
fearful, and slow of heart to believe ! How fain would

they excuse themselves from going into Judea, for fear of a few stones? By this way of talking, how do they in effect impeach their blessed master's conduct, and under a pretence of preserving his person, foster, and as it were, plead for their own (tho' perhaps undiscerned) cowardice and unbelief? That charity, which hopeth and believeth all things for the best, teacheth us to judge thus favourably of them----For, *Howbeit Jesus spake of his death; they thought that he had spoken of taking rest in sleep*—The great and compassionate high-priest knowing whereof they were made, and remembering they were but dust, throws a veil of love over their infirmity; and at length, Verse 14. *saith unto them plainly* (for if we wait on Jesus, we shall know his will plainly, one way or another) *Lazarus is dead*—And even then, lest they should be swallowed up with overmuch sorrow, he immediately adds, Verse. 15. *And I am glad for your sakes that I was not there, to the intent ye may believe; that is, have more faith, or have that faith you have already encreased and confirmed*—A plain proof this, that all Jesus's delays to answer prayer, are only to strengthen our faith—*Nevertheless, says our Lord, let us go unto him.*—This was a sufficient hint, if they knew how to improve it, that he intended to do something extraordinary, tho' he would not tell them directly what he intended. For the Lord Jesus will keep those whom he loves at his foot, and dependent on him. *Let us go unto him*—He still speaks as though they were his equals—Oh that Christians in general, Oh that ministers in particular, would learn of him their great exemplar, to condescend to men of low degree! Well, the secret is now out—Jesus has said unto them plainly, Lazarus is dead—And what reception does this melancholly news meet with? With great condolency, especially from Thomas; for Verse 16. *Then said Thomas, which is called Didymus, unto his fellow disciples, let us also go and die with him; i. e. according to some, with Lazarus, with whom it may be, Thomas had contracted an intimate acquaintance*—But granting it was so; shall I commend him

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him for this passionate expression? I commend him not—Surely he spake unadvisedly with his lips; *Let us also*, says he to his fellow disciples, *go and die with him*—As tho' there was no comfort henceforward to be expected in the world, now his friend Lazarus was gone—This was a great fault, and yet a fault that many of God's children run into daily, by mourning over their deceased relations over-much, like persons that have no hope—But this infirmity ought not to be indulged—For if our friends and dear relatives are dead, Jesus that friend of sinners, is not dead—He will be better to us than seven sons, and will abundantly supply the place of all creature comforts. But I am more inclined to think that the word *Him*, refers to Jesus his dear master; and if so, he is so far from being blamed, that he spake like a good foldier of Jesus Christ—*Let us also go, that we may die with him*—'If our dear master will go into Judea, and hazard his precious life, let us not any longer make such frivolous excuses, but let us manfully accompany him; and if the Jews, should not only be permitted to stone, but also to kill him, *let us also go and die with him*, we cannot die in a better cause,'—This was a speech worthy of a christian hero, and Thomas herein hath set us an example, that we should follow his steps, by exciting and provoking one another closely to adhere to the blessed Jesus, especially when his cause and interest is in any more immediate danger—This Exhortation it seems had a proper effect—They all went, and as far as we know, chearfully accompanied their glorious master—How their thoughts were exercised on the road, we are not told—But I am apt to believe they were a little discouraged when they came to Bethany—For *When Jesus came, (verse 17.) he found that he had lien in the grave for four days already.* And what would it avail them, to come so many miles only to see a dead man's tomb? But how wisely were all things ordered by the blessed Jesus, to manifest his glory in the most extraordinary manner, that not only his disciples might have their faith confirmed, but many

ny also of the Jews might believe on him—This Bethany, it seems, verse 18. *was nigh unto Jerusalem, about fifteen furlongs off; i. e. about two miles; and Martha and Mary, being what we may call people of fashion, and devout likewise, many of the devout, and we may suppose many of the wealthy Jews came from the metropolis, as well as other adjacent places, verse 19. to Martha and Mary; not to pay an idle, trifling, but a serious, profitable visit, viz. to comfort them concerning their brother.*—This was kind and neighbourly—To weep with those that weep, and to visit the afflicted in their distresses, is one essential branch of true and undefiled religion—And oh how sweet is it when we visit surviving friends, that we have reason to think that their departed relations died in the Lord! And we can therefore give them comfort concerning them: For *blest are the dead, that die in the Lord*, even so saith the spirit, for they rest from their labours.—This and such like arguments, no doubt, these visitors made use of in order to comfort Martha and Mary—And indeed they stood in much need of consolation—For we have reason to suppose, that from our Lord's answer, *viz. This sickness is not unto death, but the glory of God*; they had entertained thoughts of the recovery of their brother—But who can tell what these two holy souls must feel? When they found their brother not only not recovered, but dead, laid out, and now stinking in the silent grave!—What hard thoughts, without judging them, may we suppose they entertained concerning Jesus! Think ye not that they were ready to cry out in the language of the prophet? *Thou hast deceived us, and we are deceived*—But man's extremity is Jesus's opportunity—In the multitude of the sorrows that they had in their hearts, the news of Christ's coming refreshes their souls—Some body or another, commendably officious, privately informs Martha of it—*Who, verse 20. as soon as she heard that Jesus was come (without making any apology to the company for her rudeness) went and met him: But Mary sat still in the house*—But why so, Mary? I thought thou

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hadst been most forward to attend on Jesus, and thy sister Martha more prone to be cumbered about the many things of this life—Why sittest thou still? It may be the news was brought only privately to Martha (for it is plain from verse 31st, that the Jews who were in the house knew not of it;) and Martha knowing how our Lord had chid her once, was resolved he should have no reason on the same account to chide her any more; therefore when the news were brought, she would not so much as stay to inform her sister, but went out to see whether the news were true or not, and if so, as the eldest sister, she would invite the blessed Jesus in—How happy is it, when Christ's reproofs for past neglects, excite our future zeal to come out and meet him! Such reproofs are an excellent oil—Or, it may be, the news reached Mary's ears, as well as Martha's, but being overcome with overmuch sorrow, she thought it too good news to be true, and therefore sat still in the house—Oh how careful ought believers to be, to keep up and maintain even in the midst of tribulation, a holy confidence and joy in God! For the joy of the Lord is a believer's strength—Whereas giving way to melancholly and unbelief, raises glooms and vapours in the mind, clouds the understanding, clogs in the way of duty, and gives the enemy, who loves to fish in troubled waters, a very great advantage over us—Mary, perhaps, thro' the prevalence of this, and being also naturally of a sedentary disposition, *sat still in the house*, while her sister Martha got the start of her, and went out to meet the holy Jesus—And how does she accost him? Why, in a language bespeaking the distress of a burdened and disordered mind—For she said unto Jesus, ver. 21. *Lord, if thou hadst been here, my brother had not died.* Here is a mixture of faith and unbelief—Faith made her say—*Lord, if thou hadst been here, my brother had not died*—But unbelief made her confine Christ's power to his bodily presence—Besides, here was a tacit accusation of the blessed Jesus of unkindness, for not coming when they sent unto him this message, *Lord, he whom thou lovest is sick*—Once she charged Jesus with

with want of care; *Lord, carest thou not, that my sister hath left me to serve alone?* Now she taxes him with want of kindness. *If thou hadst been here;* as much as to say, if thou hadst been so kind as to have come when we sent for thee, *my brother had not died;* and by saying thus, she does as it were lay her brother's death to Jesus Christ—Oh how apt are even those whom Jesus loves in a very peculiar manner, to charge him foolishly! How often does the enmity of our desperately wicked hearts rise against Christ, when we are under the afflicting hand of his providence! Are not the very best of us frequently tempted in such circumstances, to say within our selves at least, Why does God thus cruelly deal with us? Why did not he keep off this stroke, seeing it was in his power to have prevented it? How should we be ashamed and confounded before him upon this account? How should we pray and labour to be delivered from this remaining enmity of the heart, and long for that time, when mortality shall be swallowed up of life, and we shall never feel one single rising of heart, against a good and gracious, and all-wise and glorious Redeemer, any more! However, to do Martha justice, verse 22. she pretty well recovers herself—*But I know,* says she, *that even now, whatsoever thou wilt ask of God, God will give it thee—* Whether these words imply an actual belief of our Lord's divinity is not certain—To me they do. Because we shall find by and by, that she did believe that our Lord was the Son of God, and that Messiah which was to come into the world—Therefore when she said she knew that whatsoever he asked of God, God would give it to him, she may be understood as referring to God the Father, under whom the Lord Jesus acted as mediator tho' equal to him in respect to his eternal glory and Godhead—This mystery we may well suppose her acquainted with, because Jesus had been frequently preaching at her house, and consequently, had no doubt opened that mystery unto her—O what a blessed thing must it be to have such a mediator! Such an high-priest, and intercessor at the father's right-hand, that whatever he asks

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the Father in our behalf, he will give us! Jesus takes this kindly at Martha's hand, and passes over her infirmity. For if the Lord was exact to mark every thing that we say or do amiss, alas who could abide; He only calmly says unto her, verse 23. *Thy brother shall rise again*—Glad tidings these of great joy—This should comfort us concerning our deceased, pious relations, viz. That e're long they shall rise again, and soul and body be for ever with the Lord—Howbeit Jesus spake here of an immediate resurrection, tho' he did not speak plainly. For Christ loves to exercise the faith and patience of his disciples, and frequently leaves them to find out his meaning by degrees—It is best for us in our present state that it should be so—In heaven it will be otherwise—*Thy brother*, says Christ to Martha, *shall rise again*—She might immediately have replied, When Lord? But she fetches a circuit as it were, and labours to find out the mind of Jesus by degrees—*I know* says she (Ver. 24.) *that he shall rise again at the resurrection of the last day*—These words to me seem to imply, that she had some distant thought of our Lord's design to raise her brother *now*, and that she spoke thus only to draw our Saviour to speak, and tell her plainly whether he meant to do so or not. For those who are acquainted with Jesus, are taught a holy art by the blessed spirit, in dealing with their blessed master—*I know*, says she, *he shall rise again at the resurrection of the last day* (a notable proof this, by the way, that the pious Jews believed the resurrection of the body) It is just the same as tho' she had said, Lord, dost thou mean that my brother shall rise again before that time? Our Saviour wisely keeps off from giving her a direct answer, but chuses rather to preach to her heart—*Jesus said unto her* (Verse 25.) *I am the resurrection and the life: He that believeth in me, tho' he were dead, yet shall he live.* On this Martha's faith, if in exercise, might take hold. Oh glorious words! How encouraging to you poor sinners lying in your blood! Tho' you are dead in trespasses and sins, and might justly be condemned to die the second death, yet if you believe

lieve on the Lord Jesus you shall live.—*And whosoever* (verse 26.) *believeth in me shall never die; i. e.* Never die as to their souls, never die *eternally*, and consequently, never finally fall away from God—This is an encouraging soul-comforting declaration for you, O believers, who are thus kept, as it were in a garrison, by the mighty power of God, thro' faith, unto salvation! *Believest thou this?* says Christ to Martha, verse 26—For what avail all the many great and precious promises of the gospel, unless they are applied and brought home in particular to each of our souls? The word does not profit unless it is mixed with faith—We would therefore do well, when we are reading Christ's words, to put this question to ourselves; O my soul, *believest thou this?* And well would it be for us, if upon putting this question to ourselves, we could with the same holy confidence, and in the same delightful frame, say with Martha, verse 27. *Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.* This I think is a direct confession of our Lord's divinity—How full was her heart when she spoke these words! I am persuaded it burnt within her—What a divine warmth had she contracted by talking with Jesus! How does she long that her sister might share in her holy joy! For when she had so said, verse 28. *She went away; full of love, no doubt, and called Mary her sister, as all will labour to call their near relations, who have felt the Lord Jesus to be the resurrection and the life themselves—*But Martha took care in the midst of her zeal (as we should always do) to behave with prudence; and therefore she called her sister *SECRETLY*, saying, *The master is come, and calleth for thee*—The master is come—She needed say no more; Mary knew very well whom she meant—For holy souls easily understand one another when talking of their master Jesus—The divine Herbert used to delight (when speaking of Jesus) to say, 'My MASTER,' Perhaps he learned it of Martha, who said here, *The master is come, and calleth for thee*—But what is this thou sayest, Martha? The master is come, and

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calleth for thee? Surely a woman of thy exalted piety will not tell a deliberate lie, and in order to induce thy sister to come to Jesus, acquaint her that Jesus called her, when indeed he did not—Thou needest not put thyself to such an expence, or do so much evil, that good may come of it. Only mention Jesus to Mary, and let her know for a certainty that the master is indeed come, and I am persuaded she will sit no longer—Martha no doubt knew this, and therefore I cannot judge her as some do, as tho' in her haste she said what was not true—For Jesus might bid her call her sister, tho' it be not directly mentioned in this chapter—And it is very probable, that our Lord did enquire after Mary, because she used to take such great delight in sitting at his feet, and hearing the gracious words that proceeded out of his mouth—*The master is come, saith Martha to her sister, and calleth for thee.* And so say I to all poor sinners—Jesus, your Lord and Master, your Prince and Saviour, is come, come into this lower world, and is come this day in his word, and by me, who am less than the least of all his servants, and calleth for you. Oh that he may also come in the demonstration of the spirit, and by his mighty power, bow your stubborn hearts and wills to obey the call, as holy Mary did!—For we are told, verse 29. *When she heard that, she rose quickly, and came to Jesus*—Sinners, when will you do so? Or why do you not do so? How know you whether Jesus will call for you any more, before he calls you by death to judgment? linger, Oh linger no longer—Fly, fly for your lives—Arise quickly, and with Mary, come to Jesus—She obeyed the call so very speedily, that her haste was taken notice of by her visitors. *The Jews then, verse 31. which were with her in the house, and comforted her* (that is taken particular notice of) *when they saw Mary that she rose up hastily* (without any ceremony at all) *and went out, followed her, saying, she goeth to the grave, to weep there.* How wisely does our Lord permit and order all this, to bring the Jews out to behold the wonderful miracle that he was about

I have been thinking of you very much lately
 and wondering how you are getting on. I hope
 you are well and happy. I am well at present.

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to perform! Little did Mary and the Jews think for what end they were thus providentially led out—But when Jesus hath work to be done, he will bring souls to the place where he intends to call them, in spite of men or devils—But how does Mary behave when she comes to Jesus! We may be assured not without great humility—No wonder then we are told, verse 32. that *When she saw him, she immediately fell down at his feet* (a place Mary had been used to) and in an agony of grief, says, as her sister had done before her, *Lord, if thou hadst been here, my brother had not died*—Poor Mary Her concern was great indeed—Tho' she was a holy woman, she could not well bear the loss of her brother—She knew very well that the world would miss him, and no doubt he had been a kind and tender brother to her—But I am afraid she was sinfully overcome with overmuch sorrow—However, had we been there, the sight must have affected us—It seems to have affected the visitors, especially the blessed Jesus—He, instead of blaming her for her tacitly accusing him of unkindness, for not coming to her brother's relief, pities and sympathizes both with Mary and her weeping friends! *When Jesus, verse 33. saw her weep, and the Jews also weeping, he groaned in his spirit, and was troubled.* Troubled: Not with any sinful perturbation we may be assured—Nothing of that nature could possibly be in his sinless soul—And therefore some have judiciously enough compared the trouble our Lord now felt, to some chrystal water shaken in a glass or bottle—You may shake it, but there will be no sediment—It will be chrystal water still—He groaned in his spirit—I do not see why this may not be understood of his praying in the spirit, which maketh intercession for the saints, with *αἰνῶσις στεναγμοῖς*, groanings that cannot be uttered—Me thinks I see the Immaculate Lamb of God, secretly, but powerfully agonizing with his Father—His heart is big with Sympathy! At length out of the fulness of it he said, Verse 34. *Where have ye laid him?* They, I suppose *Mary and Martha, say unto him, Lord come and see*

see---He came, he saw, "He wept, Verse 35---It is put in a Verse by itself, that we might pause a while, and ask why Jesus wept? He wept to shew us that it was no sin to shed a tear of love and resignation, at the grave of a deceased friend. He wept, to see what havoc sin had made in the world, and how it had reduced man, who was originally little lower than the angels (by making him subject to death) to a level with the beasts that perish---But above all, he wept at the foresight of the people's unbelief---He wept to think how many then present would not only not believe on, but would be hardened, and have their prejudices encreased more and more against him, tho' he should raise Lazarus from the dead before their eyes. Well then may ministers be excused, who, whilst they are preaching, now and then drop a few tears, at the consideration of their sermons being, thro' the perverseness and unbelief of many of their audience, a savour of death unto death, instead of a savour of life unto life---Upon a like occasion Jesus wept---What an affecting sight was here! Let us for a while suppose our selves placed amidst these holy mourners---Let us imagine that we saw the sepulchre just here before us, and the Jews, and Mary, and the blessed Jesus weeping round it!---Surely the most obdurate of us all must drop a tear, at least be affected with the sight---We find it affected those that were really By-standers---For, then said the Jews, verse 36. *Behold, how he loved him.* And did they say, Behold, how he loved him, when Jesus only shed a few tears over the grave of his departed Lazarus? Come then, O sinners, and view him dying, and pouring out his precious heart's blood for you upon an accursed tree, and then surely you must needs cry out, Behold how he loved us! But alas, tho' all were affected, yet it seems, all were not well affected at seeing Jesus weep!---For we are told, verse 37. that some of them said, *Could not this man which opened the eyes of the blind, have caused that even this man should not have died?* One wou'd imagine that Satan himself could scarce have utter'd a more perverse speech. Ever-

ry word is full of spite and rancour—Could not this man, this fellow, this deceiver, who pretends to say, that he opened the eyes of the blind, have caused that this man, that he seems to love so, should not have died? Is not this a sufficient proof that he is a cheat? Have we caught him at last? Is it likely that he really helped others, when he could not help his own friend? Oh how patient ought the servants of our Lord to be! And how may they expect to be censured, and have their good deeds questioned, and lessened, when their blessed master has been thus treated before them! However, Jesus will do good, notwithstanding all these slights put upon him; and therefore again *groaning in himself*, verse 38. *he cometh to the grave*—*It was a cave, or vault* (as is customary in great families) *and a stone lay upon it*—Jesus said, ver. 39. *Take ye away the stone*—How gradually does our Lord proceed, in order to engage the peoples attention the more—Methinks I see them all eye, all ear, and eagerly waiting to see the issue of this affair—But Martha now returning with the rest of the company, seems to have lost that good frame which she was in when she went to call her sister—*She saith unto him*, verse 39. *Lord, by this time he stinketh: For he hath been either dead or buried four days*—Oh the dismal effects of carnal reasoning! How naturally do we fall into doubts and fears, when we have not our eye simply directed to the blessed Jesus! Martha, instead of looking up to him, looks down into the grave, and poring upon her brother's stinking corpse, falls into a fit of unbelief—By this time he *stinketh*, and therefore a sight of him will only be offensive—For perhaps, she might think our Lord only wanted just to take a view of her brother Lazarus—Jesus therefore, to give her yet a further hint, that he intended to do something extraordinary, saith unto her, verse 40. *Said I not unto thee, that if thou shouldst believe, thou shouldst see the glory of God?* Our Lord speaks here with some degree of warmth—For nothing displeases him more than the unbelief of his own disciples—*Said I not unto thee, if thou wouldst believe,*
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thou shouldst see the glory of God? When Christ spoke these words unto her, we are not told—It might be, this was part of their conversation upon some other occasion some time before—However, he checks her openly for her unbelief now—For those whom Jesus loves must expect to be rebuked sharply by him, whenever they dishonour him by unbelief—The reproof is taken—Without making any more objections, *They, verse 41. took away the stone from the place where the dead was laid;* And now behold with what solemnity the holy Jesus prepares himself to execute his gracious design! *And Jesus, verse 41. lift up his eyes, and said, Father I thank thee that thou hast heard me—And I know, verse 42. that thou hearest me always: But because of the people which stand by, I said it, that they may believe that thou hast sent me.* Who can express with what fervour and intenseness of spirit, our glorious high-priest uttered these words! They are a thanksgiving arising from an assurance that his father had heard him—For Christ as mediator was inferior to the Father—*I knew that thou hearest me always* (and so may every believer in his degree say too) *But because of the people which stand by I said it—*Said what? We do not hear that Jesus said any thing by way of prayer before—And that is true, if we mean vocally, but mentally he did say something, even when he groaned in the spirit once and again, and was troubled—For there is a way of praying even when we do not, and cannot speak—*Why cryest thou, saith God to Moses, tho' we do not hear that he spoke one single word—*But he cried in his heart; and I observe this for the comfort of some weak, but real Christians, who think they never pray, unless they can have a great flow of words—But this is a mistake—For we often pray best, when we can speak least. There are times when the heart is too big to speak, and the spirit itself maketh intercession for the saints, and that too according to the will of God, with groanings that cannot be uttered—Such was Hannah's prayer for a son, *she spake not, only her lips moved;* and such was our Lord's way of praying

at this time—And perhaps the soul is never in a better frame, than when in a holy stillness, and unspeakable serenity, it can put itself as a blank in Jesus's hand, for him to stamp on it, just what he pleases—And now the hour of our Saviour's performing this long expected miracle, is come—*When he thus had spoken, verse 43. He cried with a loud voice, Lazarus come forth*—With the word there went an irresistible power—He spake, and it was done—He cried and behold, *He that was dead, verse 44. came forth, bound hand and foot with grave cloaths; and his face was bound about with a napkin.* What a sight was here! Methinks I see surprize sit upon each spectator's face—As the body rises, their wonder rises too—See how they gaze! See how their looks bespeak the language of astonished hearts; and all with a kind of silent, but expressive oratory, ready to say, What manner of man is this? Surely this is the Messiah that was to come into the world. How did the hearts of Martha and Mary, as we may very well suppose, leap for joy! How were they now ashamed of themselves, for charging Jesus foolishly, and taxing him with unkindness, for not coming to prevent their brother's dying! It is true, Christ suffered him to die, but behold he is now alive again! For Jesus never denies us one thing, but he intends to give us something better in the stead of it. Think you not that Martha and Mary were now the most officious to obey our blessed Lord's command, *viz. Loose him and let him go?* That same power that raised Lazarus from the dead, might have also taken off the grave-cloaths from him---But Jesus Christ never did, and never will work a needless miracle: Others could unloose his grave-cloaths, but Jesus alone could unloose the bands of death.-----And now perhaps some may be ready to ask, what news hath Lazarus brought from the other world! But stop, O man, thy vain curiosity! It is forbidden, and therefore useless knowledge---The Scriptures are silent concerning it---Why should we desire to be wise above what is written? It becomes us rather to be wholly employed in adoring the gracious hand of that gracious Redeemer who raised him from

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the-dead, and to see (now we have heard the history) what improvement we can make of such a remarkable and instructive transaction---Would to God, that my preaching upon this resurrection of Lazarus to-day, may have the same blessed effects upon you, as the sight of it had upon some of the standers-by---For we are told, verse 45. *Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him*---A profitable visit this! The best, no doubt, that they ever paid in their lives---And this was in answer to our Saviour's prayer, *but because of the people that stand by, I said it, that they may believe that thou hast sent me.* And one wou'd imagine, that all who saw this miracle, were induced, thereby, really to believe on him---But alas! I could almost say, that I could tell you of a greater miracle, than raising Lazarus from the dead. And what is that? Why, that some of these very persons who were on the spot, instead of believing on him, *went their way*, verse 46. *to the Pharisees, and told them what Jesus had done.* And this was so far from convincing them, that it only excited their envy, stirred up the whole hell of their self-righteous hearts, and made them, from that day forward, verse 53. *take counsel together,* to execute what they had long before designed, I mean, put the innocent Jesus to death. See how busy they are, verse 47. *Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doth many miracles*---Envy itself, it seems, could not deny that---And need they say then, *What do we,* or what shou'd we do? Believe on to be sure, and submit to him; take up the cross, and follow him. No, on the contrary, say they, verse 48. *If we let him thus alone* (which they would not have done so long had not God put a hook in the Leviathan's jaws) *all men will believe on him*---And suppose they did? Then all men would be blessed indeed, and have a title to true happiness---No, say they, *then the Romans shall come and take away both our place and nation*---But were not the Romans come already? Were they not at this time tributaries to Caesar?

But they were afraid of the church as well as the state—*They will come and take away our place, i. e. our place of worship*, and consequently they look upon Jesus Christ and his proceedings, and adherents, as dangerous both to church and state—This hath been always the method of Pharisees and high-priests, when they have been taking counsel against the Lord Jesus, and his dear anointed ones—But they need not have been afraid on this account—For our Saviour's kingdom neither was, nor is of this world; and the only way to have preserved their place and nation, was to countenance, and as much as in them lay, to have caused all to believe on Jesus—How miserably were they out in their politics! The death of Jesus, which they thought would save, was the grand cause of the utter destruction both of their place and nation—And so will all politics formed against Christ and his gospel end at last in the destruction of those that contrived them—But oh the desperate wickedness and treachery of man's deceitful heart! Where are the Scribes, where are the infidels, where are the letter-learned disputers of this world, who are daily calling for a repetition of miracles, in order to confirm and evidence the truth of the Christian religion? Surely if they believe not Moses and the prophets, neither would they believe, though one rose from the dead—Here was one raised from the dead before many witnesses, and yet all those witnesses did by no means believe on Jesus.—For divine faith is not wrought in the heart by moral persuasion (tho' moral persuasion is very often made use of as a means to convey it—) Faith is the peculiar gift of God—No one can come to Jesus unless the Father draw him—And therefore, that I may draw near the close of this discourse, let me shut up all with a word of exhortation.—Come then, ye dead, Christless, unconverted sinners, come and see the place where they laid the body of the deceased Lazarus—Behold him dead and laid out, bound hand and foot with grave cloaths, lock'd up and stinking in a dark cave, with a great stone placed on the top of it! view him again and again—

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Go nearer to him—Be not afraid---Smell him, and see how he stinketh---Stop there now, and pause a while; and whilst thou art gazing, O man, upon the corpse of Lazarus, give me leave to tell thee with great plainness, but greater love, that this dead, bound, entombed, stinking carcase, is but a faint representation of thy poor soul in its natural state---For whether thou believest it or not, thy spirit which thou bearest about with thee, sepulchred in flesh and blood, is as literally dead to God, and as truly dead in trespasses and sins, as the body of Lazarus was in the cave----Was he bound hand and foot with grave-clothes? So art thou bound hand and foot with thy corruptions---And as a stone was laid on the sepulchre, so is there a stone of unbelief laid upon thy stupid heart---Perhaps thou hast lain in this state, not only four days, but many years, stinking in God's nostrils!--—And what is still more affecting, thou art just as unable to raise thyself out of this loathsome, dead state, to a life of righteousness and true holiness, as ever Lazarus was to raise himself from the cave in which he lay so long—Thou mayest try the power of thy own boasted free-will, and the force and energy of moral persuasion and rational arguments (which, without all doubt, have their proper place in religion) but all thy efforts, exerted with never so much vigour, will prove quite fruitless and abortive, till that same Jesus who said, *Take away the stone*, and cried *Lazarus come forth*, comes by his mighty power, removes the stone of unbelief, speaks life into thy dead soul, looses thee from the fetters of thy sins and corruptions, and by the influences of his blessed spirit, enables thee to go and walk in the way of his holy *commandments*--And oh that he would now rend the heavens, and come down amongst you! Oh that there may be a stirring among the dry bones this day! Oh that whilst I am speaking and saying, *Dead sinners come forth*, a power, even an almighty power, might accompany the word, and cause you to emerge and awaken into new life! And if the Lord should vouchsafe me such a mercy, and but one single soul in this

great congregation, should arise and shake himself from the dust of his natural state, I think, according to the present frame of my heart, I should not care if preaching this sermon here in the fields, was an occasion of hastening my death, as raising Lazarus, hastened the death of my blessed master. For, methinks death, in some respects, is more tolerable, than to see poor sinners day by day lying sepulchred, dead and stinking in sin! Oh that you saw how loathsome you are in the sight of God, whilst you continue in your natural state! I believe you would not so contentedly hug your chains, and refuse to be set at liberty—Methinks I see some of you affected at this part of my discourse—What say you? Are there not some here ready to complain, alas, we have some relations present, who are so notoriously wicked, that they not only hug their chains, but make a mock of sin, and stink not only in the sight of God; but man—Dear hearts! You are ready to urge this, as a reason why Jesus will not raise them, and think it hard, perhaps, that Jesus does not come, in answer to your repeated groans and prayers, to convert and save them—But what Jesus said unto Martha, I say unto you—*Believe, and you shall see the glory of God*—Look not down so much, nor think it a thing incredible, that God should raise their dead souls—Oh think not hard of Jesus for delaying an answer to your prayers—Assure yourselves he heareth you always—And who knows but this day Jesus may visit some of your dear relations hearts, upon whose account you have travelled in birth till Christ be formed in them? You have already sympathized with Martha and Mary, in their doubts and fears: Who knows but you may also be partakers of that joy which their dear souls experienced, when they received their risen brother into their longing arms—Oh christless souls, you do not know what grief your continuance in sin occasions your godly relations! You do not know how you grieve the heart of Jesus—I beseech you give him no fresh cause to weep over you upon account of your unbelief—Let him not again groan in his spirit, and

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be troubled—Behold how he has loved you, even so as to lay down his life for you—What could he do more? I pray you therefore, dead sinners, come forth—Arise, and sup with Jesus—This was an honour conferred on Lazarus, and the same honour awaits you—Not that you shall sit down with him personally in this life, as Lazarus did, but you shall sit down with him at the table of his ordinances, especially at the table of the Lord's supper, and ere long sit down with him in the kingdom of heaven—Happy, thrice happy ye, who are already raised from spiritual death, and have an earnest of an infinitely better and more glorious resurrection already in your hearts—You know a little how delightful it must have been to Martha and Mary, and Lazarus, to sit down with the blessed Jesus here below. But how infinitely more delightful will it be, to sit down, not only with Mary and Martha, but with Abraham, Isaac, and Jacob, and all your other dear brethren and sisters, in the kingdom of heaven—Do you not long for that time, when Jesus shall say unto you, Come up hither? Well, blessed be God, yet a little while, and that same Jesus, who *cried with a loud voice, Lazarus come forth*, shall with the same voice, and with the same power, speak unto all that are in their graves, and they shall come forth—That all who hear me this day may be then enabled to lift up their heads and rejoice, that the day of their compleat redemption is indeed fully come, may Jesus Christ grant for his infinite mercy's sake, *Amen*, and *Amen*.

S E R M O N VI.

BRITAIN'S Mercies, and BRITAIN'S duty

Preach'd at *Philadelphia*, on Sunday *August 24*,
1746. And occasioned by the suppression of
the late unnatural Rebellion.

P S A L M CV. 45.

That they might observe his Statutes and keep his laws.

MEN, brethren, and fathers, and all ye to whom I
am about to preach the kingdom of God,—
I suppose you need not be informed, that being indispen-
sibly obliged to be absent on your late THANKSGIV-
ING-DAY, I could not shew my obedience to the go-
vernor's proclamation, as my own inclination led me,
or as might justly be expected from, and demanded of
me.—But as the occasion of that day's *Thanksgiving*
is yet, and I trust ever will be, fresh in our memory, I
cannot think that a discourse on that subject can even
now be altogether unseasonable.—I take it for grant-
ed further, that you need not be informed, that among
the various motives which are generally urged to en-
force obedience to the divine commands, that of *love*
is the most powerful and cogent.—The *terrors* of the
law may affright and awe, but *love* dissolves and melts the
heart.—The *love* of CHRIST, says the great apostle of
the gentiles, *constraineth* us.—Nay, *love* is so abso-
lutely necessary for those that name the name of Christ,
that without it, their *obedience* cannot truly be stiled
evangelical, or be acceptable in the sight of God.—
Although, says the same apostle, *I bestow all my goods to*
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feed the poor, and though I give my body to be burnt and have not charity, (i. e. unless unfeigned love to God, and to mankind for his great name's sake, be the principle of such actions) howsoever it may benefit others, it profiteth me nothing.—This is the constant language of the lively oracles of God—And, from them it is equally plain, that nothing has a greater tendency to beget and excite such an *obediential love* in us, than a serious and frequent consideration of the manifold mercies we receive time after time from the hands of our heavenly Father—The royal Psalmist, who had the honour of being styled, *the man after God's own heart*, had an abundant experience of this.—Hence it is, that whilst he is musing on the divine goodness, the fire of divine love kindles in his soul; and, out of the abundance of his heart, his mouth speaketh such grateful and extatic language as this—‘What shall I render unto the Lord for all his mercies? Bless the Lord, O my soul, and all that is within me, bless his holy name.’—And why? ‘Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.’ And when the same holy man of God had a mind to stir up the people of the Jews to set about a national reformation, as the most weighty and prevailing argument he could make use of for that purpose, he lays before them as it were, in a draught, many national mercies, and distinguishing deliverances, which have been conferred upon, and wrought out for them, by the most high God.—The Psalm to which the words of our text belong, is a pregnant proof of this; it being a kind of epitome or compendium of the whole Jewish history: At least it contains an enumeration of many signal and extraordinary blessings the Israelites had received from God, and also the improvement they were in duty bound to make of them, viz. *Observe his statutes and keep his laws*.

To run through all the particulars of the Psalm, or draw a parallel (which might with great ease and justice be done) between God's dealings with us and the Israelites

ites of old—To enumerate all the national mercies bestowed upon, and remarkable deliverances wrought out for the kingdoms of Great-Britain and Ireland, from the infant state of William the conqueror to their present manhood, and more than Augustan maturity, under the auspicious reign of our dread and rightful sovereign King George the Second; howsoever pleasing and profitable it might be at any other time, would, at this juncture, prove, if not an irksome, yet an unreasonable undertaking.

The occasion of the late solemnity, I mean the suppression of a most horrid and *unnatural rebellion*, will afford more than sufficient matter for a discourse of this nature, and furnish us with abundant motives to love and obey that glorious Jehovah, who giveth salvation unto kings, and delivers his people from the hurtful sword.

Need I make an apology, before this auditory, if, in order to see the greatness of our late deliverance, I should remind you of the many unspeakable blessings which we have for a course of years enjoyed, during the reign of his present majesty, and the gentle, mild administration under which we live? Without justly incurring the censure of *giving flattering titles*, I believe all who have eyes to see, and ears to hear, and are but a little acquainted with our public affairs, must acknowledge, that we have one of the best of kings.—It is now above *nineteen years* since he began to reign over us—And, yet was he to be seated on a royal throne, and were all his subjects placed before him, was he to address them as Samuel once addressed the Israelites, ‘Behold here I am, old and greyheaded, witness against me before the Lord, whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed?’ They must, if they would do him justice, make the same answer as was given to Samuel, ‘Thou hast not defrauded us, nor oppressed us.’ What Tertullus, by way of flattery, said to Felix, may with the strictest justice be applied to our sovereign, ‘By thee we enjoy
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‘ great quietness, and very worthy deeds have been done
‘ unto our nation by thy providence.’ He has been indeed
Pater Patriae, a father to our country, and though
old and grey-headed, has jeopardied his precious life for
us in the high places of the field. Nor has he less deser-
ved that great and glorious title which the Lord promi-
ses kings should sustain in the latter days, I mean, *a nur-*
sing father of the church. For not only the church of
England, as by law established, but all denominations
of protestants have enjoyed their religious as well as ci-
vil liberties. As there has been no *authorized* oppression
in the state, so there has been no *publicly allowed* perse-
cution in the church. We breathe indeed in free air; as
free (if not freer) both as to temporals and spirituals, as
any nation under heaven. Nor is the prospect likely to
terminate in his majesty’s death, which I pray God to
defer. Our princesses are disposed of to protestant powers.
And we have great reason to be assured, that the present
heir apparent, and *his consort*, are like minded with their
royal father.—And I cannot help thinking that it is a
peculiar blessing vouchsafed us by the King of kings,
that his present majesty has been continued so long a-
mong us.—For now his *immediate successor* (though his
present situation obliges him, as it were, to lie *dormant*.)
has great and glorious opportunities, which we have
reason to think he daily improves, of observing and
weighing the national affairs, considering the various
steps and turns of government, and consequently of lay-
ing in a large fund of experience, to make him a wise
and great prince, if ever God should call him to sway
the British sceptre.—Happy art thou, O England!
Happy art thou O America, who on every side art thus
highly favoured:

But alas! How soon would this happy scene have
shifted, and a malancholly gloomy prospect have suc-
ceeded in its room, had the rebels gained their point, and
a popish abjured pretender been forced upon the British
throne!—For, supposing his birth not to be *spurious*,
(as we have great reason to think it really was) what
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could we expect from one, descended from a father, who, when Duke of York, put all Scotland into confusion; and afterwards, when crowned king of England, for his arbitrary and tyrannical government both in church and state, was justly obliged to abdicate the throne, by the assertors of British liberty? Or, supposing the horrid plot, first hatched in hell, and afterwards nursed at Rome, had taken place, supposing, I say, the old pretender should have exchanged his *Cardinal's cap* for a *triple crown*, and have transferred his pretended title (as it is reported he has done) to his eldest son, what was all this for, but, that by being advanced to the Popedom, he might rule both for and subjects with less controul, and by their united interest, keep the three kingdoms of England, Scotland and Ireland, in greater Vassalage to the see of Rome? Ever since this unnatural rebellion broke out, I have looked upon the young pretender as the Phaeton of the present age. He is ambitiously and presumptuously aiming to seat himself in the throne of our rightful Sovereign King George, which he is no more capable of keeping, than Phaeton was to guide the *chariot of the sun*; and had he succeeded in his attempt, like him, would only have set the world on fire. It is true, to do him justice, he has deserved well of the church of Rome, and, in all probability, will hereafter be canonized amongst the *noble order of their fictitious saints*. But, with what an iron rod we might expect to have been bruised, had his troops been victorious, may easily be gathered from those cruel orders said to be found in the pockets of some of his officers, '*Give no quarters to the elector's troops.*'—Add to this, that there was great reason to suspect, that, upon the first news of the success of the rebels, a *general massacre* was intended.—So that if the Lord had not been on our side, Great Britain, not to say America, would, in a few weeks or months, have been an *Aceldama*, a *field of blood*.—Besides, was a Popish Pretender to rule over us, instead of being represented by a free parliament, and governed by laws made by their consent, as we now

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are, we should shortly have had only the shadow of one, and it may be, no parliament at all. This is the native product of a *popish government*, and what the unhappy family, from which this young adventurer pretends to be descended, has alway aimed at.—Arbitrary principles he has sucked in with his mothers milk, and if he had been so honest, instead of that immature motto upon his standard, *Tandem triumphans*, only to have put, *Stet pro Ratione Voluntas*, he had given us a short but true portraiture of the nature of his intended, but, blessed be God, now defeated reign. And why should I mention, that the sinking of the *national debt*, and the dissolution of the present happy union between the two kingdoms, would have been the immediate consequences of his success, as he himself declares in his second manifesto, dated from *Holy-rood-house*? These are evils, and great ones too; but then they are only evils of a temporary nature. They chiefly concern the body, and must necessarily terminate in the grave——But, alas! what an inundation of spiritual mischiefs, would soon have overflowed the church, and what unspeakable danger should we and our posterity have been reduced to, in respect to our better parts, our precious and immortal souls? How soon would whole swarms of *Monks, Dominicans and Friars*, like so many *Locusts*, have overspread and plagued the nation? With what winged speed would foreign *titular Bishops* have posted over, in order to take possession of their respective sees? How quickly would our *Universities* have been filled with youths who have been sent abroad by their *popish parents*, in order to drink in all the superstitions of the church of Rome? What a speedy period would have been put to societies of all kinds, for promoting christian knowledge, and propagating the gospel in foreign parts? How soon would our pulpits have every where been filled with these old Antichristian doctrines, *free will, meriting by works, transubstantiation, purgatory, works of supererogation, passive obedience, non-resistance*, and all the other abominations of the *whore of Babylon*? How soon would our protestant cha-

city schools in England, Scotland and Ireland, have been pulled down, our Bibles forcibly taken from us, and ignorance every where set up as the *mother of devotion*? How soon should we have been depriv'd of that invaluable blessing, liberty of conscience, and been obliged to commence (what they falsely call) *catholics*, or submit to all the tortures which a bigotted zeal, guided by the most cruel principles, could possibly invent? How soon would that mother of harlots have made herself once more drunk with the blood of the saints?—And the whole tribe even of free-thinkers themselves, been brought to this dilemma, either to die martyrs for, (although I never yet heard of one that did so) or, contrary to all their most avowed principles, renounce their great Diana, unassisted, unenlightened reason? But I must have done, lest while I am speaking against *Antichrist*, I should unawares fall myself, and lead my hearers into an *Antichristian* spirit. True and undefiled religion will regulate our zeal, and teach us to treat even the man of sin with no harsher language than that which the angel gave his grand employer Satan, *The Lord rebuke thee*.

Glory be to his great name, the Lord has rebuked him, and that too at a time when we had little reason to expect such a blessing at God's hands.—My dear hearers, neither the present frame of my heart, nor the occasion of your late solemn meeting, lead me to give you a detail of our public vices.—Though, Alas! They are so many, so notorious, and withal of such a crimson-dye, that a gospel minister would not be altogether inexcusable, was he, even on such a joyful occasion, to lift up his voice like a trumpet, to shew the British nation, their transgression, and the people of America their sin. However, tho' I would not cast a dismal shade upon the pleasing picture, the cause of our late rejoicings set before us; yet thus much may, and ought to be said, viz. That as God has not dealt so bountifully with any people as with us, so no nation under heaven has dealt more ungratefully with him. We have
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been like Capernaum, lifted up to heaven in privileges, and for the abuse of them, like her, have deserved to be thrust down into hell. How well soever it may be with us, in respect to our Civil and Ecclesiastic constitution, yet in regard to our morals, Isaiah's description of the Jewish polity is too applicable, *'The whole head is sick, the whole heart is faint, from the crown of the head to the sole of our feet, we are full of wounds and bruises, and putrifying sores.'* We have, Jeshurun like, *waxed fat, and kicked.* We have played the harlot against God, both in regard to principles and practices.—*Our gold is become dim, and our fine gold changed.*—We have crucified the son of God afresh, and put him to an open shame. Nay, Christ has been wounded in the house of his friends—And every thing long ago seemed to threaten an immediate storm. But, oh the long-suffering and goodness of God to us-ward! When all things seemed ripe for destruction, and matters were come to such a crisis, that God's praying people began to think, that though Noah, Daniel and Job, were living, they would only deliver their own souls; yet then *in the midst of judgment the Most High remembered mercy*, and when a popish enemy was breaking in upon us like a flood, the Lord himself graciously lifted up a shield.

This to me does not seem to be one of the most unfavourable circumstances which have attended this mighty deliverance; nor do I think you will look upon it as a circumstance altogether unworthy your observation. --Had this *cockatrice* indeed been crushed in the egg, and the young Pretender driven back upon his first arrival, it would undoubtedly have been a great blessing.—But not so great as that for which you lately assembled to give God thanks: For then his majesty would not have had so good an opportunity of knowing his enemies, or trying his friends.—The British subjects would in a manner have lost the fairest occasion that ever offered to express their loyalty and gratitude to their rightful sovereign.—France would not have been so greatly humbled; nor such an effectual stop have been put, as we trust there

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now is, to any such further *Pepi's* plot, to rob us of all that is near and dear to us.—*Out of the eater therefore hath come forth meat, and out of the strong hath come forth sweetness.*—The Pretender's eldest son is suffered not only to land in the North-West Highlands in Scotland, but in a little while he becomes a great band.—This for a time is not believed, but treated as a thing altogether incredible.—The friends of the government in those parts, not for want of loyalty, but of sufficient authority to take up arms, could not resist him.—He is permitted to pass on with his terrible banditti, and, like the comet that was lately seen, spreads his baleful influences all around him, He is likewise permitted to gain a short-lived triumph, by a victory over a body of our troops at Preston-Pans, and to take a temporary possession of the metropolis of Scotland. Of this he makes his boast, and informs the public, (they are his own words) that '*Providence had hitherto favoured him with wonderful success, led him in the way to victory, and to the Capital of the ancient kingdom, tho' he came without foreign aid.*'—Nay, he is further permitted to press into the very heart of England.—But now the Almighty interposes.—*Hitherto he was to go, and no further.*—Here were his malicious designs to be staid.—His troops of a sudden are driven back.—Away they post to the Highlands, and there they are suffered not only to encrease, but also to collect themselves into a large body, that having, as it were, what Caligula once wish'd Rome had, *but one neck, they might be cut off with one blow.*

The manner, instrument and time of this victory deserves our notice.—The victory was total and decisive.—Little blood was spilt on the side of the royalists.—And, to crown all, Duke William, his majesty's youngest son, has the honour of first driving back, and then defeating the rebel-army.—A prince, who in his infancy and non-age, gave early proofs of an uncommon bravery and nobleness of mind.—A prince whose courage has encreased with his years.—Who returned wounded from the battle of Dettingen, behaved with surprizing
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bravery at Fontenoy, and now, by a conduct and magnanimity becoming the high office he sustains, like his glorious predecessor the Prince of Orange, has once more delivered three kingdoms from the dread of popish cruelty and arbitrary power.---What renders it still more remarkable is this.---The day on which his highness gained this victory, was the day after his birth-day, when he was entering on the 26th year of his age.---And when Sullivan, one of the Pretender's privy-council, like another Ahitophel, advised the rebels to give our soldiers battle, presuming they were surfeited and overcharged with their yesterday's rejoycings, and consequently unfit to make any great stand against them.---But, glory be to God, who catches the wise in their own craftiness! his counsel, like Ahitophel's, proves abortive.---Both general and soldiers were prepared to meet them.---God *taught their hands to war, and their fingers to fight*, and brought the Duke, after a bloody and deserved slaughter of the rebels, with most of his brave soldiers, victorious from the field.

If we then take a distinct view of this notable transaction, and trace it in all the particular circumstances that have attended it, I believe we must with one heart and voice confess, that if it be a mercy for a state to be delivered from a worse than a Cataline's conspiracy, or a church to be rescued from a hotter than a Dioclesian persecution.---If it be a mercy to be delivered from a religion that turns plow-shares into swords, and pruning-hooks into spears, and makes it *meritorious* to shed protestant blood.---If it be a mercy to have all our present invaluable privileges, both in church and state, secured to us more than ever.---If it be a *mercy* to have these great things done for us at a season when, for our crying sins, both church and state justly deserved to be overturned.---And if it be a *mercy* to have all this brought about for us, under God, by one of the blood-royal, a prince acting with an experience far above his years.---If any, or all of these are *mercies*, then have you lately

commemorated one of the greatest mercies that ever the glorious God vouchsafed the British nation.

And shall we not rejoice and give thanks? Should we refuse, would not the stones cry out against us?—Rejoice then we may and ought: But, Oh! let our rejoicing be in the Lord, and run in a religious channel. This, we find, has been the practice of God's people in all ages.—When he was pleased, with a mighty hand and out-stretched arm, to lead the Israelites through the Red-Sea, as on dry ground, *'Then sang Moses and the children of Israel; and Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her. And Miriam answered them, sing ye to the Lord; for he hath triumphed gloriously.'* When God subdued Jabin the king of Canaan before the children of Israel, *'Then sang Deborah and Barak on that day, saying, praise ye the Lord for the avenging of Israel.'* When the ark was brought back out of the hands of the Philistines, David, though a king, danced before it—And, to mention but one instance more, which may serve as a general directory to us on this and such like occasions: When the great head of the church had rescued his people from the general massacre intended to be executed upon them by a cruel and ambitious Haman, *'Mordecai sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, both nigh and far, to establish among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow into joy, and from mourning into a good day: That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.'* And why should we not go and do likewise?

And shall we neglect, on such an occasion, to express our gratitude to, and make honourable mention of, those worthies who have signalized themselves, and been ready to sacrifice both lives and fortunes at this critical juncture?

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This would be to act the part of those ungrateful Israelites, who are branded in the book of God, for not shewing kindness, *'to the house of Jerub-baal, namely Gideon, according to all the goodness which he shewed unto Israel.'* Even a Pharaoh could prefer a deserving Joseph, Ahafuerus a Mordecai, and Nebuchadnezzar a Daniel, when made instruments of signal service to themselves and people.—*My heart*, says Deborah, *'is towards (i. e. I have a particular veneration and regard for) the governors of Israel, that offered themselves willingly—And blessed, adds she, above women shall Jael the wife of Heber the Kenite be; for she put her hand to the nail, and her right-hand to the workman's hammer, and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken thro' his temples.'* And shall we not say, Blessed above men let his royal highness the Duke of Cumberland be: For thro' his instrumentality, the great and glorious Jehovah hath brought mighty things to pass; Should not our hearts be towards the worthy archbishop of York, the Royal Hunters, and those other *English heroes who offered themselves so willingly?*——Let the names of Blackney, Bland, and Rea, and all those who waxed valiant in fight on this important occasion, live for ever in the British annals.—And let the name of that great, that incomparable brave foldier of the king, and good foldier of Jesus Christ, Colonel Gardiner, (excuse me if I here drop a tear——He was my intimate friend) let his name, I say, be had in everlasting remembrance.

But, after all, is there not an infinitely greater debt of gratitude and praise due from us, on this occasion, to him that is higher than the highest, even the King of kings and Lord of lords, the blessed and only potentate? Is it not his arm, his strong and mighty arm, (what instruments soever may have been made use of) that hath brought us *this salvation?* And may I not therefore address you, in the exulting language of the beginning of this *psalm* from which we have taken our text? *'O give thanks unto the Lord, call upon his name, make known his*

'deeds among the people.—Sing unto him—Sing psalms
'unto him—Talk ye of all his wondrous works—Glory ye in
'his holy name—Remember this marvellous work which he
'hath done.'

But shall we put off our good and gracious benefactor with a mere lip-service? God forbid.—Your worthy governor has honoured God in his late *excellent proclamation*, and God will honour him.—But shall our thanks terminate with the day?—No, in no wise.—Our text reminds us of a *more noble sacrifice*, and points out to us the great end the Almighty Jehovah proposes, in bestowing such signal favours upon a people, viz. *That they should observe his statutes and keep his laws.*

This is the return we are all taught to pray that we may make to the most High God, the Father of mercies, in the daily office of our church, viz. '*That our hearts may be unfeignedly thankful, and that we may shew forth his praise, not only with our lips, but in our lives, by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days.*'—Oh that these words were the real language of all that use them! Oh that there were in us such a mind!—How soon would our enemies then flee before us? And God, even our own God, yet give us more abundant blessings!

And why should not we *observe God's statutes, and keep his laws*?—Dare any say, that any of his commands are grievous?—Is not Christ's yoke, to a renewed soul, as far as renewed, *easy*; and his burden comparatively *light*?—May I not appeal to the most *refined reasoner*, whether the religion of Jesus Christ be not a *social religion*?—Whether the *Moral Law*, as explained by the Lord Jesus in the gospel, has not a natural tendency to promote the present good and happiness of a whole commonwealth, supposing they were obedient to them, as well as the happiness of every individual? From whence come wars and fighting amongst us? From what fountain do all those evils, which the present and past ages have groaned under, flow, but from a neglect of the *laws and statutes* of our great and all-wise lawgiver

ver Jesus of Nazareth?—Tell me, ye men of letters, whether Lycurgus or Solon, Pythagoras or Plato, Aristotle, Seneca, Cicero, or all the antient lawgivers and heathen moralists, put them all together, ever published a system of Ethics any way worthy to be compared with the glorious system laid down in that much despised book, (to use Sir Richard Steel's expression) *emphatically* called, *the Scriptures*? Is not the divine image and superscription written upon every precept of the gospel? Do they not shine with a native intrinsic lustre? And, tho' many things in them are *above*, yet, is there any thing *contrary* to the strictest laws of right reason? Is not Jesus Christ, in Scripture, stiled the word, the *Logos*, the reason? And is not his service a *reasonable service*? What if there be mysteries in his religion? Are they not without all controversy great and glorious? Are they not mysteries of Godliness, and worthy of *that God* who reveals them? Nay, is it not the greatest mystery that men, who pretend to reason, and call themselves Philosophers, who search into the *Arcana Naturae*, and consequently find a mystery in every blade of grass, should yet be so irrational as to decry all mysteries in religion?—Where is the *Scribe*? Where is the *Wise*? Where is the *Disputer* against the Christian Revelation?—Does not every thing without and within us conspire to prove its divine original? And shou'd not self-interest, if there was no other motive, excite us to *observe God's statutes, and keep his laws*?

Besides, considered as a protestant people, do we not lie under the greatest obligations of any nation under heaven, to pay a *cheerful, unanimous, universal, persevering* obedience to the *divine commands*?

The wonderful and surprising manner of God's bringing about a reformation, in the reign of King Henry the eighth.—His carrying it on in the blessed reign of King Edward the sixth.—His delivering us out of the bloody hands of Queen Mary, and destroying the Spanish *invincible Armada*, under her immediate protestant successor, Queen Elizabeth.—His discovery of the *Papish Plot* un-

der King James—The *glorious revolution* by King William.—And to come nearer to our own times, his driving away *four thousand five hundred Spaniards* from a weak, (tho' important) frontier colony, when they had, in a manner, actually taken possession of it.—His giving us Louisbourg, one of the *strongest fortresses* of our enemies, contrary to all human probability, but the other day, into our hands—These, I say, with the victory which you have lately been commemorating, are such *national mercies*, not to mention any more, as will render us utterly *inexcusable*, if they do not produce a *national reformation*, and incite us all, with one heart, to *keep God's statutes, and observe his laws*.

Need I remind you further, in order to *excite* in you a greater *diligence* to comply with the intent of the text, that though the storm, in a great measure, is abated by his Royal highness's late success, yet we dare not say, it is *altogether blown over*?

The clouds may again return after the rain; and the few surviving rebels (which I pray God avert) may yet be suffered to make head against us.—We are still engaged in a *bloody*, and, in all probability, a *tedious war*, with two of the most inveterate enemies to the interests of Great Britain. And, though I cannot help thinking that their present intentions are so iniquitous, their conduct so perfidious, and their schemes so directly derogatory to the honour of the *most high God*, that he will certainly humble them in the end, yet, *as all things*, in this life, *happen alike to all*, they may, for a time, be dreadful instruments of scourging us. If not, God has other arrows in his quiver to smite us with, besides the French King, his Catholic Majesty, or an *abjured Pretender*. Not only the *sword*, but *pestilence*, and *famine*, are under the divine command. Who knows but he may say to them all, *Pass through these lands*? A fatal *murder* has lately swept away abundance of cattle at home and abroad. A like *epidemical disease* may have a commission to seize our persons as well as our beasts. Thus God dealt with the Egyptians; Who dare say he will not

not deal so with us? Has he not already given some symptoms of it? What great numbers upon the continent have been lately taken off by the Bloody-flux, Small-pox, and Yellow-fever? Who can tell what further judgments are yet in store? However, this is certain, the rod is yet hanging over us; And I believe it will be granted on all sides, that if such various dispensations of mercy and judgment do not *teach the inhabitants of any land to learn righteousness*, they will only ripen them for a greater ruin. Give me leave, therefore, to dismiss you at this time with that solemn, awful warning and exhortation with which the venerable Samuel, on a public occasion, took leave of the people of Israel: *‘ Only fear the Lord, and serve him in truth, with all your heart: For consider how great things he hath done for you. But if ye shall still do wickedly, [I will not say as the prophet did, you SHALL be consumed; but] ye know not but you may provoke the LORD Almighty to consume both you and your king.’* Which God of his infinite mercy prevent, for the sake of Jesus Christ: *To whom, with the Father, and the Holy Ghost, three persons, but one God, be all honour and glory, now and for evermore. Amen, Amen,*

S E R M O N VII.

CHRIST, the Believer's Wisdom, Righteousness, Sanctification, and Redemption.

I COR. i. 30.

But of him are ye in Christ Jesus, who of God is made unto us, Wisdom, Righteousness, Sanctification and Redemption.

OF all the verses in the book of God, this which I have now read to you is, I believe, one of the most

most comprehensive.—What glad tidings does it bring to believers ! What precious privileges are they herein invested with ! How are they here led to the fountain of them all, I mean the love, the everlasting love of God the Father !—Of whom are you in Christ Jesus, *who of God is made unto us, Wisdom, Righteousness, sanctification and redemption.*

Without referring you at present to the context, I shall from these words,

First, Point out to you the fountain from which all those blessings flow, which believers partake of in Jesus Christ ;—*Who of God is made unto us.*—

Secondly, I shall consider what those blessings are, viz, *Wisdom, Righteousness, sanctification, and redemption.*

And, *First*, I would point out to you the fountain from which all those blessings flow, which believers partake of in Jesus ;—*Who of God is made unto us*, i. e. God the Father, for he it is that is spoken of here.—Not as tho' Jesus Christ was not God as well as he :—But God the Father is the fountain of the Deity ; and, if we consider Jesus Christ acting as Mediator, God the Father is greater than he.—There was an eternal contract between the Father and Son :—*I have made*, says God, *a Covenant with my chosen, and I have sworn unto David my servant ;* which David was a type of Christ, with whom the father made a covenant, that if he would obey and suffer, and make himself a sacrifice for sin, he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands.—This compact our Lord refers to, in that glorious prayer recorded in the 17th chapter of John ; and therefore he prays for, or rather demands with a full assurance, all that were given to him by the Father :—*Father*, says he, *I will that they also whom thou hast given me, be with me where I am.*—For this same reason the apostle breaks out into praising God, even the father of our Lord Jesus Christ ;—For he loved the elect with an everlasting love, or, as our Lord expresses it, *before the foundation of the world.*—And therefore, to shew them to what

what they were beholden for their salvation, our Lord, in the 25th of Matthew, represents himself, saying, *Come, ye blessed children of my Father, receive the kingdom prepared for you from the foundation of the world.*—And thus, in reply to the mother of Zebedee's children, he says, *It is not mine to give, but it shall be given to them for whom it is prepared of the Father.*—The apostle therefore, when here speaking of the Christian's privileges, lest they should sacrifice to their own drag, or think their salvation was owing to their own faithfulness, or improvement of their own free-will, reminds them to look back on the everlasting love of God the Father;—*Who of God is made unto us, &c.*

Would to God this point of doctrine was considered more, and people were more studious of the covenant of redemption between the Father and the Son! We should then not have so much disputing against the doctrine of election, or hear it condemned (even by good men) as a doctrine of devils.—For my own part, I cannot see how true humbleness of mind can be attained without a knowledge of it.—And tho' I will not say, that every one who denies election is a bad man, yet I will say, with that sweet singer Mr. Trail, It is a very bad sign.—Such a one, whoever he be, I think cannot truly know himself: For, if we deny election, we must (say what we will) partly at least, glory in ourselves for suffering Christ to redeem and save us;—But our redemption is so ordered, that no flesh should glory in the divine presence.—And hence it is that the pride of man opposes this doctrine, because according to this doctrine, and no other, *he that glories, must glory only in the Lord.*—But what shall I say? Election is a mystery that shines with such resplendent brightness, that, to make use of the words of one who has drank deeply of electing love, it dazzles the weak eyes even of some of God's dear children.—However, tho' they know it not, all the blessings they receive, all the privileges they do or will enjoy, thro' Jesus Christ, flow from the everlasting love of God the Father; *But of him are you in Christ*

Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification, and redemption.

What these blessings are, which are here thro' Christ made over to believers, I come in the next place to consider.

And, *First*, Christ is made to them *Wisdom*.—But where in does *true wisdom* consist? Was I to ask some of you, perhaps you would say, In indulging the lust of the flesh, and saying to your souls, eat, drink, and be merry.—But this is only the wisdom of brutes;—they have as good a gust and relish for sensual pleasures, as the greatest Epicure on the earth.—Others would tell me, *true wisdom* consisted in adding house to house, and field to field, and calling lands after their own names—But this cannot be *true wisdom*; for riches often take themselves wings and fly away, like an eagle towards heaven,—Even *wisdom itself* assures us, *That a man's life doth not consist in the abundance of the things which he possesses.* Vanity, vanity, all these things are vanity. For, if riches leave not the owner, the owners must soon leave them; *For rich men must also die, and leave their riches for others.* Their riches cannot procure them a redemption from the grave, whither we are all hastning apace. But perhaps you despise riches and pleasure, and therefore place *Wisdom* in the knowledge of books:—But it is possible for you to tell the numbers of the stars, and call them all by their names, and yet be mere fools. Learned men are not always wise; nay, our common learning, so much cried up, makes men in the sight of God only so many accomplished fools.—To keep you therefore no longer in suspense, and withal to humble you, I will send you to an heathen school, to learn what true wisdom is: “Know thyself,” was a saying of one of the wise men of Greece. This is certainly *true wisdom*, and this is that wisdom spoken of in the text, and which Jesus Christ is made to all elect sinners.—They are made to know themselves, so as not to think more highly of themselves than they ought to think. Before they were darkness, now they are light in the Lord; and in that

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that light they see their own darkness.—They now bewail that they are fallen creatures by nature, dead in trespasses and sins, sons and heirs of hell, and children of wrath.—They now see all their righteousnesses are but as filthy rags; that there is no health in their souls; that they are poor and miserable, blind and naked; and that there is no name given under heaven, whereby they can be saved, but that of Jesus Christ.—They see the necessity of closing with a Saviour, and the wisdom of God in appointing him to be a Saviour. They are also made willing to accept of salvation upon our Lord's own terms, and to receive him as their All in all, —Thus Christ is made to them *Wisdom*.

Secondly, righteousness.—*Who of God is made unto us, Wisdom, righteousness; i. e. Christ's whole personal righteousness is made over to, and accounted theirs.* Being enabled to lay hold on Christ by faith, God the Father blots out their transgressions, as with a thick cloud; their sins, their iniquities, he remembers no more.—They are made the righteousness of God in Christ Jesus, who is the end of the law for righteousness to every one that believeth.—The whole covenant of works is fulfilled in them; They are actually justified, acquitted, and looked upon as righteous in the sight of God; They are perfectly accepted in the beloved; They are complete in him; The flaming sword of God's wrath, which before moved every way, is now removed, and free access given to the tree of life;—They are enabled now to reach out the arm of faith, and pluck, and live for evermore. Hence it is that the Apostle, under a sense of this blessed privilege, breaks out into this triumphant language; *It is Christ that justifies, who is he that condemns me?* Does sin condemn? Christ's righteousness delivers believers from the guilt of it: Christ is their *Jesus*, their *Saviour*, and is become a propitiation for their sins.—Who therefore shall lay any thing to the charge of God elect! Does the law condemn? By having Christ's righteousness imputed to them, they are dead to the law, as a covenant of works; Christ has ful-

fulfilled it for them, and in their stead. Does death threaten them? They need not fear: the sting of death is sin, the strength of sin is the law; but God has given them victory, by imputing to them the righteousness of the Lord Jesus.

And what a privilege is here! Well might the angels at the birth of Christ say to the humble shepherds, *Behold I bring you glad tidings of great joy. For unto you that believe in Christ, a Saviour is born.* And well may they rejoice at the conversion of poor sinners: For the Lord is their righteousness;—They have peace with God, thro' faith in Christ's blood, and shall never enter into condemnation.—Oh believers! (for this discourse is intended in a special manner for you) lift up your heads;—*Rejoyce in the Lord always; Again I say, Rejoyce.* Christ is made to you of God righteousness; What then should you fear? You are made the righteousness of God in him. You may be called, *The Lord our righteousness.* Of what or whom then should you be afraid? What shall separate you henceforward from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No; I am persuaded neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord, who of God is made unto you *righteousness*.—

This is a glorious privilege, but this is only the beginning of the happiness of believers:—Christ is not only made to them righteousness, but *Sanctification*.—By *Sanctification*, I do not mean a bare hypocritical attendance on outward ordinances (tho' rightly informed Christians will think it their duty and privilege constantly to attend on all outward ordinances:) Nor do I mean by *Sanctification*, a bare outward reformation, and a few transient convictions, or a little legal sorrow; (for all this an unsanctified man may have) But, by *Sanctification*, I mean a total renovation of the whole man.

man.—By the righteousness of Christ, believers become legally, by sanctification they are made spiritually, alive: By the one they are entitled to, by the other made meet for, glory. They are sanctified therefore throughout, in spirit, soul and body.

Their understandings, which were before dark, now become light in the Lord; and their wills, before contrary to, now become one with the will of God: Their affections are now set on things above: Their memory is now filled with divine things: Their natural consciences are now enlightened: Their members, which were before instruments of uncleanness, and of iniquity unto iniquity, are now instruments of righteousness and true holiness. In short, they are new creatures; old things are passed away, all things are become new in their hearts. Sin has now no longer dominion over them; they are freed from the power, tho' not the indwelling and being, of it. They are holy both in heart and life, even in all manner of conversation. They are made partakers of a divine nature: And from Jesus Christ they receive grace for grace; and every grace that is in Christ, is copied and transcribed into their souls. They are transformed into his likeness; he is formed within them; they dwell in him, and he in them.—They are led by, and bring forth the fruits of the spirit. They know that Christ is their Emmanuel, God with and in them. They are living temples of the Holy Ghost. And therefore, being a holy habitation unto the Lord, the whole trinity dwells and walks in them.—Even here, they sit together with Christ in heavenly places, and are vitally united to him their head by a living faith. Their Redeemer, their Maker, is their husband: They are flesh of his flesh, bone of his bone:—They talk, they walk with him in a spiritual sense, as a man talketh and walketh with his friend. In short, they are one with Christ, even as Jesus Christ and the Father are one.

Thus is Christ made to believers sanctification. And oh what a privilege is this! To be changed from beasts into saints, from a devilish into a divine nature. To be
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thus translated from the kingdom of Satan, into the kingdom of God's dear Son! To put off the old man which is corrupt, and thus to put on the new man, which is created after God in righteousness and true holiness; oh, what an unspeakable blessing is this! I almost stand amazed at the contemplation of it. Well might the apostle exhort believers to rejoice in the Lord. Indeed they have reasons always to rejoice, yea, to rejoice in their beds; for the kingdom of God is in them; they are changed from glory to glory, even by the spirit of the Lord. Well may this be a mystery to the natural, for it is a mystery even to the spiritual man himself, a mystery which he cannot fathom.—Does it not often dazzle your eyes, O ye children of God, to look at your own brightness, when the sun of righteousness shines out, and your Redeemer lifts up the light of his blessed countenance upon your souls?—Are not you astonished, when you feel the love of God shed abroad in your hearts abundantly by the Holy Ghost, and God holds out the golden sceptre of his mercy, and bids you ask what you will, and it shall be given you?—Does not that peace of God, which keeps and rules your hearts, surpass the utmost limits of your understandings? And is not the joy you feel unspeakable? Is it not full of glory? I am persuaded it is; and in your secret communion, when the Lord flows in upon your souls, and you are as it were swallowed up in, or, to use the apostle's phrase, *filled with all the fulness of God*. Are not you ready to cry out with Solomon, *And will the Lord indeed dwell thus with men! How is it that we should be thus thy sons and daughters, O Lord Almighty!*

If you are children of God, and know what it is to have fellowship with the Father and the son; if you walk by faith, and not by sight; I am assured this is frequently the language of your hearts.

But look forward; and see an unbounded prospect of eternal happiness lying before thee, O believer! What thou hast already received, are only the first-fruits, like the clustre of grapes brought out of the land of Canaan; only

only an earnest and pledge of yet infinitely better things to come: The harvest is yet to follow; thy grace is hereafter to be swallowed up in glory. Thy great Joshua, thy great high priest, shall administer an abundant entrance unto thee into the land of promise, that rest which awaits the children of God: For Christ is not only made to believers, *Wisdom, Righteousness, and Sanctification*, but also *Redemption*.

But, before we enter upon the Explanation and Contemplation of this privilege, from what has been said, we may, *First*, learn the great mistake of Archbishop Tillotson, and writers of his stamp, who, notwithstanding they talk of sanctification and inward holiness (as indeed sometimes they do tho' in a very loose and superficial manner) yet they generally make it the *cause*, whereas they should consider it as the effect, of our justification.—Of whom are ye in Christ Jesus, who of God is made unto us, *Wisdom, Righteousness, and then Sanctification*. For Christ's righteousness, or that which Christ has done in our stead without us, is the sole cause of our acceptance in the sight of God, and of all holiness wrought in us. To this, and not to the light within, or any thing wrought within, should poor sinners seek for justification in the sight of God.—For the sake of Christ's Righteousness alone, and not any thing wrought in us, does God look favourably upon us. Our Sanctification at best in this life is not compleat: tho' we are delivered from the power, we are not freed from the in-being of sin.—But not only the dominion, but the in-being of sin, is forbidden by the perfect law of God: For it is not said, *Thou shalt not give way to lust*, but, *Thou shalt not lust*. So that whilst the principle of lust remains in the least degree in our hearts, tho' we are otherwise never so holy, yet we cannot, on account of that, hope for acceptance with God. We must first therefore look for a Righteousness without us, even the Righteousness of our Lord Jesus Christ: For this reason the Apostle mentions it, and puts it before sanctification in the words of the text.

And whosoever teacheth any other doctrine, doth not preach the truth as it is in Jesus.

Secondly, From hence all the Antinomians and formal hypocrites may be confuted, who talk of Christ without, but know nothing experimentally of a work of sanctification wrought within them. Whatever they may pretend to, since Christ is not in them, the Lord is not their righteousness, and they have no well-grounded hope of glory: For tho' sanctification is not the cause, yet it is the effect of our acceptance with God; *Who of God is made unto us Righteousness and Sanctification.*—He therefore, that is really in Christ, is a new creature. And 'tis by no means going back to a covenant of works, to look into our hearts, and, seeing that they are changed and renewed, from thence to form a comfortable and well-grounded assurance of the safety of our states: No; this is what we are directed to in Scripture; and by bringing forth the fruits, we are to judge whether or no we ever did truly partake of the spirit of God.—*We know, says John, that we are passed from death unto life, because we love the brethren.*—

And however we may talk of Christ's righteousness, and exclaim against legal preachers; yet, if we are not holy in heart and life, if we are not sanctified and renewed by the spirit in our minds, we are self-deceivers, we are only formal hypocrites: for we must not put asunder what God has joined together; we must keep the medium between the two extremes. Not insist so much on the one hand upon Christ without, as to exclude Christ within, as an evidence of our being his, and as a preparation for future happiness; nor, on the other hand, so depend on inherent righteousness or holiness wrought in us, as to exclude the Righteousness of Jesus Christ without us.

But let us go on, and take a view of the other link, or rather the end, of the believer's golden chain of privileges. But we must look very high; for the top of it, like Jacob's ladder, reaches heaven, where all believers will be drawn up, and placed at the right-hand of God.

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Who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption.

This is a golden chain indeed!—And, what is best of all, not one link can ever be broken asunder from another. And, was there no other text in the book of God, this single one sufficiently proves the final perseverance of true believers: For never did God yet justify a man, whom he did not sanctify; nor sanctify one, whom he did not compleatly redeem and glorify.—No: As for God, his way, his work, is perfect;—He always carried on and finished the work, he begun.—Thus it was in the first, so it is in the new creation.—When God says, *Let there be light*, there is light, that shines more and more unto the perfect day, when believers enter into their eternal rest, as God entered into his.—Those whom God has justified, he has in effect glorified: for as a man's worthiness was not the cause of God's giving him Christ's Righteousness, so neither shall his unworthiness be a cause of his taking it away; God's gifts and callings are without repentance.—And I cannot think they are clear in the notion of Christ's righteousness, who deny the final perseverance of the saints: I fear they understand justification in that low sense, in which I understood it some years ago, as implying no more than remission of sins past, whereas it implies also a foederal right to all good things to come.—If God has given us his only son, how shall he not with him freely give us all things? Therefore the apostle, after he says, *Who of God is made unto us Righteousness*, does not say, Perhaps he may be made to us Sanctification and Redemption; but, he is made:—For there is an eternal, indissoluble connexion between these blessed privileges. As the Obedience of Christ is imputed to believers, so his perseverance in that obedience is to be imputed to them also: and it argues too great ignorance of the covenant of Grace and Redemption, to object against it.—But to return,

By the word Redemption, we are to understand, not only a compleat delivery from all evil, but also a full

enjoyment of all good both in body and soul: I say, both in body and soul;—For the Lord is for the body. The bodies of the saints in this life are temples of the Holy Ghost; God makes a covenant with the dust of believers: after death, tho' worms destroy them, yet even in their flesh shall they hereafter see God. I fear indeed there are some Sadducees in our days, or at least heretics, who say either that there is no resurrection of the body, or that the resurrection is past already, namely in our regeneration: hence it is, that our Lord's coming in the flesh, at the day of judgment, is denied; and consequently we must throw aside the sacrament of the Lord's supper. For why should we remember the Lord's death till he comes to judgment, when he is already come to judge our hearts, and will not come a second time?—But all this is only the reasoning of unlearned, unstable men, who certainly know not what they say, nor whereof they affirm. That we must follow our Lord in the regeneration, and be partakers of a new birth, that Christ must come into our hearts, we freely confess; and we hope, when speaking of those things, we speak no more than what we know and feel; but then it is plain, that Jesus Christ will come hereafter to judgment, and that he ascended into heaven with the body which he had here on earth;—For says he, after his resurrection, *Handle me, and see; a spirit has not flesh and bones, as you see me have.* And it is plain, that Christ's resurrection was an earnest of ours; for says the apostle, *Christ is risen from the dead, and become the first-fruits of them that slept;* and as in Adam all die, and are subject to mortality; so all that are in Christ, the second Adam, who represented believers as their foederal head, shall certainly be made alive, that is, rise again with their bodies at the last day.

Here then, O believers! is one, tho' the lowest, degree of that Redemption which you are to be partakers of hereafter; I mean, the Redemption of your bodies: for this corruptible must put on incorruption, this mortal must put on immortality. Your bodies as well as
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souls were given to Jesus Christ by the Father; they have been companions in watching, and fasting, and praying: your bodies therefore, as well as Souls, shall Jesus Christ raise up at the last day.—Fear not therefore, O believers, to look into the grave; for to you it is no other than a consecrated dormitory, where your bodies shall sleep quietly till the morning of the resurrection. When the voice of the Archangel shall sound, and the trump of God give the general alarm, *Arise ye dead, and come to judgment*; Earth, air, fire, water, shall give up your scattered atoms, and both in body and soul shall you be ever with the Lord. I doubt not but many of you are groaning under crazy carcases, and complain often that the mortal body weighs down the immortal soul; at least this is my case. But let us have a little patience, and we shall be delivered from our earthly prisons; ere long these tabernacles of clay shall be dissolved, and we shall be cloathed with our house which is from heaven. Hereafter our bodies shall be spiritualized, and shall be so far from hindring our souls thro' weakness, that they shall become strong; so strong as to bear up under an exceeding and eternal weight of glory.—Others again may have deformed bodies, emaciated with sickness, and worn out with labour and age: but wait a little, till your blessed change by death comes; then your bodies shall be renewed and made glorious, like unto Christ's glorious body: of which we may form some faint idea, from the account given us of our Lord's transfiguration on the mount, when it is said, *His raiment become bright and glistering, and his face brighter than the sun*.—Well then may a believer break out into the Apostle's triumphant language, *O death, where is thy sting!—O grave, where is thy victory!*

But what is the Redemption of the body, in comparison of the Redemption of the better part, our souls? I must therefore say to you believers, as the angel said to John, Come up higher, and let us take as clear a view as we can, at such a distance, of the Redemption Christ has purchased for, and will shortly put you in actual pos-

fession of. Already you are justified, already you are sanctified, and thereby freed from the guilt and dominion of sin; but, as I observed before, the being and indwelling of sin yet remain in you; God sees it proper to leave some Amalekites in the land, to keep his Israel in action. The most perfect Christian, I am persuaded, must agree, according to one of our articles, 'That the corruption of nature remains even in the regenerate; that the flesh lusteth always against the spirit, and the spirit against the flesh.' So that believers cannot do things for God with that perfection they desire.—This grieves their righteous souls day by day, and with the holy Apostle makes them cry out, '*Who shall deliver us from the body of this death!*' I thank God, our Lord Jesus Christ, but not compleatly before the day of our dissolution. Then will the very being of sin be destroyed, and an eternal stop be put to inbred, indwelling corruption. And is not this a great Redemption? I am sure believers esteem it so:—For there is nothing grieves the heart of a child of God so much, as the remains of indwelling sin.—Again, believers are often in heaviness thro' manifold temptations; God sees that it is needful and good for them so to be.—And tho' they may be highly favoured, and wrapt up in communion with God, even to the third heavens; yet a messenger of Satan is often sent to buffet them, lest they should be puffed up with the Abundance of Revelations; but be not weary, be not faint in your minds; the time of your compleat redemption draweth nigh.—In heaven the wicked one shall cease from troubling you, and your weary souls shall enjoy an everlasting rest;—His fiery darts cannot reach those blissful regions; Satan will never come any more to appear with, disturb, or accuse the sons of God, when once the Lord Jesus Christ shuts the door. Your righteous souls are now grieved, day by day, at the ungodly conversation of the wicked; tares now grow up among the wheat; wolves come in sheeps clothing: but the Redemption spoken of in the text will free your souls from all anxiety on these accounts.

counts. Hereafter you shall enjoy a perfect communion of saints. Nothing that is unholy or unsanctified shall enter into the holy of holies, which is prepared for you above: this, and all manner of evil whatsoever, you shall be delivered from, when your Redemption is hereafter made compleat in heaven. Not only so, but you shall enter into the full enjoyment of all good.—It is true, all saints will not have the same degree of happiness, but all will be as happy as their hearts can hold. Believers, you shall judge evil, and familiarly converse with good angels: you shall sit down with Abraham, Isaac, Jacob, and all the spirits of just men made perfect. And to sum up all your happiness, in one word, you shall see God the Father, Son, and Holy Ghost; and, by seeing God, be more and more like him, and pass from glory to glory, even to all eternity.

But I must stop:—The Glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them.—Brethren, the Redemption spoken of it is unutterable; we cannot here find it out: Eye hath not seen, nor ear heard, nor has it entred into the hearts of the most holy men living, to conceive how great it is. Was I to entertain you whole ages with an account of it, when you come to heaven, you must say with the Queen of Sheba, *Not half, no, not one thousandth part was told us.* All we can do here is to go upon Mount Pisgah, and by the eye of faith take a distant view of the promised land: we may see it, as Abraham did Christ, afar off, and rejoice in it; but here we only know in part.—Blessed be God, there is a time coming, when we shall know God, even as we are known, and God be All in all. ‘Lord Jesus, accomplish the number of thine elect! Lord Jesus, hasten thy kingdom!’

And now where are the scoffers of these last days, who count the lives of Christians madness, and their end to be without honour? Unhappy men! you know not what you do. Were your eyes open, and had you senses to discern spiritual things, you would not speak all manner of evil against the children of God, but you

would esteem them as the excellent ones of the earth, and envy their happiness: your souls would hunger and thirst after it; and you also would become fools for Christ's sake. You boast of wisdom; so did the Philosophers of Corinth:—But your wisdom is the foolishness of folly in the sight of God. What will your wisdom avail you, if it does not make you wise unto salvation? Can you with all your wisdom, propose a more consistent scheme to build your hopes of salvation on, than what has been now laid down before you?—Can you, with all the strength of natural reason, find out a better way of acceptance with God, than by the righteousness of the Lord Jesus Christ? Is it right to think your own works can in any measure deserve or procure it? If not, why will you not believe in him? Why will you not submit to his *Righteousness*? Can you deny that you are fallen creatures? Do not you find that you are full of disorders, and that these disorders make you unhappy? Do not you find that you cannot change your own hearts? Have you not resolved many and many a time, and have not your corruptions yet dominion over you? Are you not bond-slaves to your lusts, and led captive by the devil at his will? Why then will you not come to Christ for *Sanctification*? Do you not desire to die the death of the Righteous, and that your future state may be like theirs? I am persuaded you cannot bear the thoughts of being annihilated, much less of being miserable for ever. Whatever you may pretend, if you speak truth, you must confess, that conscience breaks in upon you in your more sober intervals, whether you will or not, and even constrains you to believe that hell is no painted fire. And why then will you not come to Christ? He alone can procure you *everlasting Redemption*.—Haste, haste away to him, poor beguiled sinners.—You lack wisdom; ask it of Christ: Who knows but he may give it you? He is able; For he is the wisdom of the Father, he is that wisdom which was from everlasting. You have no righteousness; away to Christ: he is the end of the law for righteousness to every one that believeth. You are unholy;—flee to the

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Lord Jesus:—He is full of grace and truth, and of his fullness all may receive that believe in him.—You are afraid to die;—let this drive you to Christ: he has the keys of death and hell;—In him is plenteous redemption;—he alone can open the door which leads to everlasting life.—Let not therefore the deceived reasoner boast any longer of his pretended reason: whatever you may think, it is the most unreasonable thing in the world, not to believe on Jesus Christ, whom God hath sent.—Why, why will you die? Why will you not come unto him, that you may have life? Oh, every one that thirsteth, come unto the waters of life, and drink freely: Come, buy without money and without price. Were these blessed privileges in the text to be purchased by money, you might say, we are poor and cannot buy: or were they to be conferr'd only on sinners of such a rank or degree, then you might say, How can such sinners as we expect to be so highly favoured? But they are to be freely given of God to the worst of sinners:—To us says the Apostle;—To me a persecutor, to you Corinthians, who were Unclean, Drunkards, Covetous persons, Idolaters.—Therefore each poor sinner may say then, why not unto me? Has Christ but one blessing? What if he has blessed millions, by turning them away from their iniquities; yet he still continues the same,—he lives for ever to make intercession, and therefore will bless you, even you also: Tho', Esau like, you have been profane, and hitherto despised your heavenly Father's birth-right; even now, if you believe, Christ will be made to you of God, *Wisdom, Righteousness, Sanctification, and Redemption*. But I must turn again to believers, for whose instruction, as I observed before, this discourse was particularly intended.—You see, brethren, partakers of the heavenly calling, what great blessings are treasured up for you in Jesus Christ your head, and what you are entitled to by believing on his name:—Take heed therefore, that ye walk worthy of the vocation wherewith ye are called.—Think often how highly you are favoured, and remember you have
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not chosen Christ, but Christ hath chosen you. Put on (as the elect of God) humbleness of mind, and glory, but oh let it be only in the Lord; for you have nothing but what you have received of God.—By nature ye were as foolish, as legal, as unholy, and in as damnable a condition as others.—Be pitiful therefore, be courteous; and, as Sanctification is a progressive work, beware of thinking you have already attained.—Let him that is holy, be holy still; knowing that he who is most pure in heart, shall hereafter enjoy the clearest vision of God. Let indwelling sin be your daily burden, and not only bewail and lament, but see that you subdue it daily by the power of divine grace; and look up to Jesus continually to be the finisher, as well as Author of your faith.—Build not on your own faithfulness, but on God's unchangeableness.—Take heed of thinking you stand by the power of your own free-will.—The everlasting love of God the Father must be your only hope and consolation:—Let this support you under all trials.—Remember that God's gifts and callings are without repentance;—That Christ, having once loved you, will love you to the end.—Let this constrain you to obedience, and make you long and look for that blessed time, when he shall not only be your *Wisdom*, and *Righteousness*, and *Sanctification*, but also compleat and everlasting *Redemption*. *Glory be to God in the highest.*

S E R M O N VIII.

The Pharisee and Publican.

LUKE xviii. 14.

I tell you this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself shall be exalted.

THOU' there be some who dare wholly deny the Lord Jesus, and disbelieve the revelation he has
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been pleased to give us, and thereby bring upon themselves swift destruction; yet I would charitably hope there are but few if any such among you, to whom I am now to preach the kingdom of God.—Was I to ask you, ‘How you expect to be justified in the sight of an offended God?’ I suppose you would answer, only for the sake of our Lord Jesus Christ.—But, was I to come more home to your consciences, I fear most would make the Lord Jesus but in part their Saviour, and go about, as it were, to establish a Righteousness of their own. I believe this is not thinking contrary to the rules of Christian Charity; for we are all self-righteous by nature; and it is as natural for us to turn back to a covenant of works for life, as for the sparks to fly upwards.

Thus it was with the generality of the people during the time of our Lord’s public ministration: And therefore, in almost all his discourses, he preached the gospel to poor sinners, and denounced terrible woes against proud self-justiciaries. The parable, to which the words of the text belong, looks both these ways:—For the Evangelist informs us (*Verse 9.*) that our Lord *spake it unto certain that trusted in themselves that they were righteous, and despised others.* And a notable parable it is; a parable worthy your most serious attention. *He that hath ears, to hear, let him hear what Jesus Christ speaks to all visible professors in it.*

Ver. 10. ‘*Two men, says our Lord, went up to the temple to pray (and never two men of more opposite characters) the one a Pharisee, and the other a Publican.*’—The Pharisees were the strictest sect among the Jews. I was of the strictest sect of the Pharisees, says Paul. They prayed often; not only so, but they made long prayers; and, that they might appear extraordinary devout, they would pray at the corners of the street, where two ways met, that people going or coming, both ways might see them. They made broad, as our Lord informs us, the borders of their Phylacteries, i. e. they had pieces of parchment sown to their long robes (which we are told they wore) on which some parts of the

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Scripture were written, that people might from thence infer that they were lovers of the law of God. They were punctual and exact in outward purifications, so that they washed at their *going out and coming in*. They held the washing of pots, brazen vessels and tables, and many other such like things they did. They were very zealous for the tradition of the fathers, and for the observation of the Rites and Ceremonies of the Church, notwithstanding they frequently made void the law of God by their traditions. And they were so exceeding exact in the outward observation of the Sabbath, that they condemned our Lord for making a little clay with his spittle, and called him a sinner, and said, he was not of God, because he had given sight to a man born blind on the Sabbath-day. For these reasons they were had in high veneration among the people, who were sadly misled by these blind guides; they had therefore the uppermost places in the synagogues, and greetings in the market-places (which they loved dearly) and were called of men, Rabbi, Rabbi. In short, they had such a reputation for piety, that it became a proverb among the Jews, that, if there were but two men saved, the one of them must be a Pharisee.

As for the Publicans, it was not so with them. It seems they were sometimes Jews, or at least *Profelytes of the gate*. (For we find one here coming up to the temple.) But for the generality I am apt to think they were Gentiles; for they were gatherers of the Roman taxes, and used to amass much wealth (as appears by the confession of Zaccheus, one of the chief of them) by wronging men by false accusation. They were so universally infamous, that our Lord himself tells his disciples, the excommunicated man should be to them as a Heathen man, or a Publican. And the Pharisees thought it a sufficient impeachment of our Lord's character, that he was a friend to publicans and sinners, and went to sit down with them at meat.

But, however they disagreed in other things, they agreed in this, *viz.* that public worship is a duty incumbent

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bent upon all: for they both came up to the temple. The very heathens were observers of temple-worship. We have very early notice of mens sacrificing to, and calling upon the name of the Lord in the old testament; and I find it no where contradicted in the new. Our Lord and his Apostles went up to the temple; and we are commanded by the apostle, *not to forsake the assembling ourselves together*, as the manner of too many is in our days; and such too, as would have us think well of them, tho' they seldom or never tread the courts of the Lord's house. But, tho' our devotions begin in our closets, they must not end there. And, if people never shew their devotions abroad, I must suspect they have little or none at home. '*Two men went up to the temple.*' And what went they thither for? Not (as multitudes amongst us do) to make the house of God a house of merchandise, or turn it into a den of thieves; much less to ridicule the preacher, or disturb the congregation. No; they came to the temple, says our Lord, to pray. For thither should the tribes of God's spiritual Israel go up, to talk with, and pour out their hearts before, the mighty God of Jacob.

'*Two men went up to the temple to pray.*' But I fear one of them forgot his errand. I have often been at a loss what to call the Pharisee's address; it certainly does not deserve the name of a prayer.——He may rather be said to come to the temple to boast, than to pray: for I do not find one word of confession of his original guilt; not one single petition for pardon of his past actual sins, or for grace to help and assist him for the time to come: he only brings in God, as it were, a reckoning of his performances; and does that, which no flesh can justly do, I think, glory in his presence.

Ver. 11. *The Pharisee stood and prayed thus with himself; God I thank thee that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican.*

Our Lord first takes notice of his posture; *The Pharisee stood*, &c. He is not to be condemned for that; for standing, as well as kneeling, is a proper posture
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for prayer. When you *stand praying*, says our Lord. Tho' sometimes our Lord kneeled, nay, lay flat on his face upon the ground. His apostles also kneeled, as we read in the Acts.—Kneeling and standing are indifferent, if the knee of the soul be bent, and the heart upright towards God. We should study not to be particular in indifferent things, lest we offend weak minds.—What the Pharisee is remarked for, is his *standing by himself*:—for the words may be rendered, he stood *by himself* upon some eminent place, at the upper part of the temple, near the *holy of holies*, that the congregation might see what a devout man he was:—Or it may be understood as we read it; he prayed by himself, or of himself, out of his own heart. He did not pray by form; it was an Extempore prayer:—For there may be many Pharisees that pray and preach too Extempore. I do not see why these may not be acquired, as well as other arts and sciences. A man, with a good elocution, ready turn of thought, and good memory, may repeat his own or other men's sermons, and, by the help of a Wilkins or Henry, may pray seemingly excellently well, and yet not have the least grain of true grace in his heart.—And I speak this, not to cry down extempore prayer, or to discourage those dear souls that really pray by the spirit; I only would hereby give a word of reproof to those who are so bigotted to Extempore prayer, that they condemn, at least judge, all that use forms, as tho' not so holy and heavenly as others who pray without them.—Alas! this is wrong.—Not every one that prays Extempore is a spiritual, nor every one that prays with a form, a formal man.—Let us not judge one another.—Let not him that uses a form, judge him that prays Extempore, on that account; and let not him that prays Extempore, despise him that uses a form.—*The Pharisee stood and prayed thus by himself*: which may signify also, praying inwardly in his heart; for there is a way (and that an excellent one too) of praying when we cannot speak. Thus Anna prayed when she spoke not out aloud, only her lips moved. Thus
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God says to *Moses*, *Why criest thou?* when it is plain he did not speak a word. This is what the apostle means by the *Spirit making intercession for believers, with groanings which cannot be uttered*. For there are times when the soul is too big to speak; when Gods fills it, as it were, and overshadows it with his presence, so that it can only fall down, worship, adore and lie in the dust before the Lord.——Again, there is a time when the soul is benumbed, barren, and dry, and the believer has not a word to say to his dear heavenly father; and then the heart only can speak. And I mention this for the encouragement of weak Christians, who think they never are accepted but when they have a flow of words and fancy they do not please God, for no other reason but because they do not please themselves.—Such would do well to consider, that God knows the language of the heart, and the mind of the spirit; and that we make use of words, not to inform God, but to affect ourselves. —Whenever therefore any of you find yourselves in such a frame, be not discouraged: Offer yourselves up in silence before God, as clay in the hands of the potter, for him to write and stamp his own divine image upon your souls. But I believe the Pharisee knew nothing of this way of prayer: He was self-righteous, a stranger to the divine life; and therefore either of the former explanations may be best put upon these words. —“*He stood and prayed thus with himself; God I thank thee that I am not as other men are, Extortioner, Unjust, Adulterer, or even as this Publican.*”——Here is some appearance of devotion, but it is only in appearance.——To thank God that we are not *Extortioners, Unjust, Adulterers*, and as wicked in our practices as other men are, is certainly meet, right and our bounden duty: For whatever degrees of goodness there may be in us, more than in others, it is owing to God’s restraining preventing, and assisting grace.——We are all equally convinced and born in sin; all equally fallen short of the glory of God, and liable to all the curses and maledictions of the law; so that he that glorieth, must glory on-

only in the Lord. For none of us have any thing which we did not receive; and whatever we have received: we did not in the least merit it, or could we lay the least claim to it on any account whatever:—We are wholly indebted to *free grace* for all. Had the Pharisee thought thus when he said, “*God I thank thee that I am not as other men are,*” it would have been an excellent introduction to his prayer:—But he was a free-willer, as well as self-righteous, (for he that is one must be the other) and though by his own power and strength he had kept himself from these vices.—And yet I do not see what Reason he had to trust in himself that he was righteous, merely because he was not an *Extortioner*, *Unjust*, *Adulterer*; for all this while he might be, as he certainly was, (as is also every self-righteous person) very proud, which makes a man like the devil.—But he not only boasts, but lies before God, (as all self-justiciaries will be found liars here or hereafter.) He thanks God that he was not *Unjust*:—But is it not an act of the highest injustice to rob God of his Prerogative? Is it not an act of injustice to judge our neighbour? And yet of both these crimes this self-righteous vaunter was guilty.—*Even as this Publican!*—He seems to speak with the utmost disdain.—*This Publican!* Perhaps he pointed at the poor man, that others might treat him with the like contempt. Thou proud, confident boaster, what hast thou to do with that poor *Publican*? supposing other *Publicans* were *Unjust*, and *Extortioners*, did it therefore follow that he must be so? Or, if he had been such a sinner, how knowest thou but he has repented of those sins? His coming up to the temple to pray, is one good sign of a *Reformation* at least. Thou art therefore inexcusable, O *Pharisee*, who thus judgest the *Publican*:—For thou that judgest him to be unjust, art, in the very act of judging, *Unjust* thyself;—Thy sacrifice is only the sacrifice of a fool.

We have seen then what the *Pharisee*’s negative goodness comes to; I think, nothing at all.—Let us see how far his positive goodness extends;—For, if we are truly

truly religious, we shall not only eschew evil, but also do good:—"I fast," says he, *twice in the week*,—"I give *tithes of all that I possess*."

The Pharisee is not here condemned for his fasting, for fasting is a Christian duty. *When you fast*, says our Lord, thereby taking it for granted that his disciples would fast; And *when the bridegroom shall be taken away, then shall they fast in those days*. In fasting often, says the Apostle. And all that would not be cast-aways, will take care, as their privilege, without legal constraint, to keep their bodies under, and bring them into subjection.——The Pharisee is only condemned for making a righteousness of his fasting, and thinking that God would accept him, or that he was any better than his neighbours, merely on account of his fasting: This is what he is blamed for.—The Pharisee was not to be discommended for fasting twice in a week;—I wish Christians would imitate him more in this, But to depend on fasting in the least, for his justification in the sight of God, was really abominable.——'I give tithes of all that I possess.' He might as well have said, *I pay tithes*. But self-righteous people (whatever they may say to the contrary) think they give something to God.—*I give tithes of all that I possess*—I make conscience of giving tithes, not only of all that the law requires, but of my *mint, annise, and cummin*, of all things whatsoever I possess.——This was well. To pay tithes when requir'd by the laws of the land, is certainly our duty; but to boast of such things, or of fasting, is Pharisaical and devilish. And now then let us sum up all the righteousness of this boasting Pharisee, and see what little reason he had to *trust in himself that he was righteous*, or to despise others. He is not *Unjust* (but we have only his bare word for that, I think I have proved the contrary;) he is no *adulterer*, no *extortioner*; he *fasts twice in the week*, and *gives tithes of all that he possesses*.——And all this he might do, and a great deal more, and yet be a child of the devil: for here is no mention made of his loving the Lord his God with all

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his heart, which was the *first and great commandment of the law*:—Here's not a single syllable of inward religion; 'tis only an outside piety at the best; inwardly he is full of pride, self-justification, free-will, and great uncharitableness.

Were not the Pharisees, do you think, highly offended at this character? For they might easily know it was spoken against them. And tho' perhaps some of you may be offended at me, yet out of love I must tell you, I fear this parable is spoken against many of you:—For are there not many of you, who go up to the temple to pray, with no better spirit than this Pharisee did? And because you fast, it may be in the Lent, or on Good-Friday, do no body any harm, receive the sacrament, pay tithes, and give an alms now and then, you therefore think that you are safe, and trust to yourselves that you are righteous, and inwardly despise those who do not come up to you in these outward duties? This, I am persuaded, is the case of many, tho', alas! it is a desperate one, as I shall endeavour to shew at the close of this discourse.

Let us now take a view of the Publican, ver. 13. *And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

The *Publican standing afar off*: perhaps in the outward court of the temple, conscious to himself that he was not worthy to approach the holy of holies; so conscious and so weighed down with a sense of his own unworthiness, that he would not so much as lift up his eyes unto heaven, which he knew was God's throne.—Poor heart! what did he feel at this time! None but *returning Publicans*, like himself, can tell. Methinks I see him standing afar off, pensive, oppressed, and even overwhelmed with sorrow. Sometimes he attempts to look up: but then, thinks he, the heavens are unclean in God's sight, and the very angels are charged with folly; how then shall such a wretch as I dare to lift up
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my guilty head!—And to shew that his heart was full of holy self-resentment, and that he sorrowed after a godly sort, he smote upon his breast; the word in the original implies, that he *struck hard* upon his breast: For he will lay the blame upon none but his own wicked heart. He will not, like unhumbled Adam, tacitly lay the fault of his vileness upon God, and say, *The passions which thou gavest me, they deceived me, and I sinned*: he is too penitent thus to reproach his Maker. He smites upon his breast, his treacherous, ungrateful, desperately wicked breast; a breast now ready to burst: and at length, out of the abundance of his heart, I doubt not, with many tears, he at last cries out, *God be merciful to me a sinner.*—Not, God be merciful to yonder poor Pharisee: he found enough in himself to vent his resentment against, without looking abroad upon others.—Not, God be merciful to me a saint:—For he knew all his *Righteousnesses were but filthy rags.*—Not, God be merciful to such or such a one; but, God be merciful to me, even to me a sinner,—a sinner by birth, a sinner in thought, word, and deed;—a sinner as to my person,—a sinner as to all my performances;—a sinner in whom is no health, in whom dwelleth no good thing; a sinner, poor, miserable, blind, and naked, from the crown of the head to the sole of the feet, full of wounds, and bruises, and putrifying sores;—a self-accused, self-condemned sinner.—What think you? Would this Publican been offended if any minister had told him that he deserved to be damned? No: he would have confessed a thousand hells to have been his due, and that he was an earthly, beastly, devilish sinner.—He felt now what a dreadful thing it was to depart from the living God: he felt that he was inexcusable every way; that he could in no wise, upon account of any thing in himself, be justified in the sight of God; and therefore lays himself at the feet of sovereign mercy, “*God be merciful to me a sinner.*”—Here’s no confidence in the flesh, no plea fetched from fasting, paying tithes, or the performance of any other duty;—Here’s no

boasting that he was not an *Extortioner*, *Unjust*; or an *Adulterer*.—Perhaps he had been guilty of all these crimes, at least, he knew he should have been guilty of all these, had he been left to follow the devices and desires of his own heart; And therefore, with a broken and contrite spirit, he cries out, “*God be merciful to me a sinner.*”

This man came up to the temple to pray, and he prayed indeed. And a broken and contrite heart God will not despise. *I tell you*, says our Lord, *I who lay in the bosom of the Father from all eternity; I who am God, and therefore know all things; I who can neither deceive nor be deceived, whose judgment is according to right; I tell you, whatever you may think of it, or think of me for telling you so, this man, this Publican, this despised, sinful, but broken-hearted man, went down to his house justified* (acquitted, and looked upon as righteous in the sight of God) *rather than the other.*

Let *Pharisees* take heed that they do not pervert this text:—For when it is said, *This man went down to his house justified rather than the other*, our Lord does not mean that both were justified, and that the *Publican* had rather more justification than the *Pharisee*:—But it implies, either that the *publican* was actually justified, but the *pharisee* was not; or that the *publican* was in a better way for justification, or in a better frame to receive it, than the *Pharisee*; according to our Lord's saying, “*The publicans and harlots enter into the kingdom of heaven before you.*”—That the *pharisee* was not justified is certain, for God resisteth the proud; and that the *publican* was at this time actually justified (and perhaps went home with a sense of it in his heart) we have great reason to infer from the latter part of the text,—“*For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.*”

The parable therefore now speaks to all that hear me this day: For that our Lord intended it for our learning is evident, from his making such a general application; “*For every one, says he, that exalteth himself shall be*

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"*abased, and he that humbleth himself shall be exalted.*"

The parable of the Publican and Pharisee is but as it were a glass wherein we may see the different disposition of all mankind; for all mankind may be divided into two general classes.—Either they trust wholly in themselves, or in part, that they are righteous, and then they are Pharisees; or they have no confidence in the flesh, are self-condemned sinners, and then they come under the character of the Publican just now discoursed of.—And we may add also, that the different reception these men meet with, points out to us in lively colours the different treatment the self-justiciary and self-condemned criminal will meet with at the terrible day of judgment: *every one that exalts himself shall be abased, but he that humbleth himself shall be exalted.*

Every one, without exception, young or old, high or low, rich or poor, (for God is no respecter of persons) *every one*, whosoever he be, that exalteth himself, and not free grace; every one that trusteth in himself that he is righteous, that rests in his duties, or thinks to join them with the righteousness of Jesus Christ for justification in the sight of God, tho' he be no adulterer, no extortioner, tho' he be not outwardly unjust, nay, tho' he fast twice in the week, and give tithes of all that he possesses, yet shall he be abased, in the sight of all good men that know him here, and before men and angels, and God himself, when Jesus Christ comes to appear in judgment hereafter. How low? None but the Almighty God can tell. He shall be abased to live with devils, and make his abode in the lowest hell for evermore.

Hear this, all ye self-justiciaries, tremble and behold your doom! A dreadful doom, more dreadful than words can express, or thought conceive!—If you refuse to humble yourselves, after hearing this parable, I call heaven and earth to witness against you this day, if you die without repentance, that God shall visit you with all his storms, and pour all the vials of his wrath upon your rebellious heads.—You exalted yourselves here, and God shall abase you hereafter.—You by pride

imitate the devil, and with devils shall you dwell to all eternity.—Be not deceived, God is not mocked ; he sees your hearts, he knows all things. And, notwithstanding you may come up to the temple to pray, you go down to your houses unjustified. And do you know what it is to be unjustified? Why, if you are unjustified, the wrath of God abideth upon you ; you are in your blood. All the curses of the law belong to you : cursed are you when you go out, cursed are you when you come in ; cursed are your thoughts, cursed are your words, cursed are your deeds. Every thing you do, say, or think, from morning to night, is only one continued series of sin. However highly you may be esteemed in the sight of men, however you may be honoured with the uppermost seats in the synagogues in the church militant, if you lie in this state you will have no place in the church triumphant. Humble yourselves therefore under the mighty hand of God : beg him to pull down every self-righteous thought, and every proud imagination, that now exalteth itself against the perfect, personal, imputed righteousness of the dear Lord Jesus : for he, and he alone, that humbleth himself shall be exalted.

He that humbleth himself, whatever he be. If, instead of fasting twice in the week, he has got drunk twice in the week ; if, instead of giving tithes of all that he possesses, he has cheated the minister of his tithes, and king of his taxes ; notwithstanding he be the *Unjust Extortioner, Adulterer*, nay, notwithstanding the sins of all mankind be center'd and united in him, yet, if thro' grace, like the Publican, he is enabled to humble himself, he shall be exalted. Not in a temporal manner, for Christians must expect to be abased, and to have their names cast out as evil, and to lay down their lives for Christ Jesus in this world : but he shall be exalted in a spiritual sense ; he shall be freely justified from all his sins by the blood of Jesus ; he shall have peace with God, a peace which passeth all understanding ; not only peace, but joy in believing. He shall be translated from the kingdom of Satan to the kingdom of God's dear Son : he shall dwell

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in Christ, and Christ in him : He shall be one with Christ, and Christ one with him : he shall drink of divine pleasures, as out of a river : he shall be sanctified throughout in spirit, soul, and body. In one word, he shall be filled with all the fulness of God.— Thus shall the man that humbleth himself be exalted here. But oh, how high shall he be exalted hereafter ! As high as the highest heavens, even to the right-hand of God :—There he shall sit happy both in soul and body, and judge angels ; high out of the reach of all sin and trouble, eternally secure from all danger of falling. O sinners, did you but know how highly God intends to exalt those who humble themselves, and believe in Jesus, surely you would humble yourselves, at least beg of God to humble you ; for it is he that must strike the rock of your hearts, and cause floods of contrite tears to flow out therefrom. And oh that God would give this sermon such a commission as he once gave the rod of Moses ! I would strike you through and through with the rod of his word ; till each of you was brought to cry out with the poor Publican, *God be merciful to me a sinner*. What pleasant language would this be in the ears of the *Lord of Sabbath* ! Are there no poor sinners among you ? What, are you all Pharisees ? Surely you cannot bear the thoughts of returning home unjustified, can you ? What if a fit of the apoplexy should seize you, and your souls be hurried away before the awful judge of quick and dead. What will you do without Christ's righteousness ? If you go out of the world unjustified, you must remain so for ever.—Oh that you would humble yourselves ! Then would the Lord exalt you.—It may be, that, whilst I am speaking, the Lord might justify you freely by his grace.—I observed, that perhaps the Publican had a sense of his justification before he went from the temple, and knew that his pardon was sealed in heaven : and who knows but you may be thus exalted before you go home, if you humble yourselves ? Oh what peace, love and joy would you then feel in your hearts ! You would have a heaven upon earth.—

Oh that I could hear any one say (as I once heard a poor sinner cry out) *He is come, he is come!* How would you then, like him, extol a precious Christ, a free-hearted Christ! How would you magnify him for being such a friend to Publicans and Sinners? Greater love can no man shew, than to lay down his life for a friend; but Christ laid down his life for his enemies,——Even for you, if you are enabled to humble yourselves, as the Publican did. Sinners, I know not how to leave off talking with you; I would fill my mouth with arguments, I would plead with you.—*Come let us reason together;*—tho' your sins be as scarlet, yet, if you humble yourselves, they shall be as white as snow.——One act of true faith in Christ justifies you. He has not promised you what he cannot perform; he is able to exalt you;—For God hath exalted, and given him a name above every name, that at the name of Jesus every knee shall bow.—Nay, God hath exalted him to be not only a prince, but a Saviour.——May he be a Saviour to you? and then I shall have reason to rejoice in the day of judgment, that I have not preached in vain, and laboured in vain. Even so, Amen,

S E R M O N IX.

The Holy Spirit convincing the world
of Sin, Righteousness, and Judgment.

JOHN xvi. 8.

*And when he is come, he will reprove the World of Sin,
and of Righteousness, and of Judgment.*

THESE words contain part of a gracious promise which the blessed Jesus was pleased to make to his weeping and sorrowful Disciples.——The time was now drawing near, in which the son of man was first to
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be lifted upon the cross, and afterwards to heaven. Kind, oh wondrous kind! had this merciful High Priest been to his Disciples during the time of his tabernacling amongst them. He had compassion on their infirmities, answer'd for them when assaulted by their enemies, and set them right when out of the way, either in principle or practice. He neither called or used them as servants, but friends,--and he revealed his secrets to them from time to time.--He opened their understandings, that they might understand the scriptures; explaining to them the hidden mysteries of the kingdom of God, when he spoke to others in parables. Nay, he became the servant of them all, and even condescended to wash their feet.--The thoughts of parting with so dear and loving a master as this, especially for a long season, must needs affect them much.--When on a certain occasion he intended to be absent from them only for a night, we are told, he was obliged to constrain them to leave him. No wonder then, that when he now informed them he must entirely go away, and that the Pharisees in his absence should put them out of their synagogues, and excommunicate them, yea, that the time should come, that whosoever killed them should think they did God service: No wonder, I say considering all this, that we are told, *Ver. 6*; that sorrow had filled their hearts.--*'Because I have said these things unto you says our Lord, Sorrow hath filled your hearts.'*—The expression is very emphatical; their hearts were so full of concern that they were ready to burst.--In order therefore to reconcile them to this mournful dispensation, our dear and compassionate Redeemer shews them the necessity he lay under to leave them;—*'Nevertheless,* says he, *I tell you the truth; it is expedient for you that I go away.'*—As tho' he had said, think not my dear Disciples, that I leave you out of anger:—No, 'tis for your sakes, for your profit, that I go away; for if I go not away, if I die not upon the cross for your sins, and rise again for your justification, and ascend into heaven to make intercession, and plead my merits

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' *Because I have said these things unto you* says our Lord, ' *Sorrow hath filled your hearts.*'--The expression is very emphatical; their hearts were so full of concern that they were ready to burst.--In order therefore to reconcile them to this mournful dispensation, our dear and compassionate Redeemer shews them the necessity he lay under to leave them;--' *Nevertheless,* ' says he, *I tell you the truth; it is expedient for you that I go away.*'--As tho' he had said, think not my dear Disciples, that I leave you out of anger:--No, 'tis for your sakes, for your profit, that I go away; for if I go not away, if I die not upon the cross for your sins, and rise again for your justification, and ascend into heaven to make intercession, and plead my merits
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before my Father's throne, the comforter, the Holy Ghost will not, cannot come unto you; but, if I depart I'll send him unto you.——And, that they might know what he was to do, *'When he is come, says our Lord, he will reprove the world of Sin and of Righteousness, and of Judgment.'*

The person then referred to in the words of the text is plainly the comforter, the Holy Ghost; and the promise was first made to our Lord's Apostles,——But tho' it was primarily made to them, and was literally and remarkably fulfilled at the day of Pentecost, when the holy Ghost came down as a mighty rushing wind, and also when three thousand were pricked to the heart by Peter's preaching; yet as the Apostles were the representatives of the whole body of believers, we must infer, that this promise must be looked upon as spoken to us, and to our children, and to as many as the Lord our God shall call.

My design from these words, at present, is to shew the manner in which the holy Ghost generally works upon the hearts of those who thro' grace are made vessels of mercy, and translated from the kingdom of darkness to the kingdom of God's dear Son.

I say, generally: For as God is a sovereign agent, his sacred spirit bloweth not only on whom but when and how it listeth. Therefore, far be it from me to confine the Almighty to one way of acting, or say, that all undergo an equal degree of conviction:—No, there is a holy variety in God's methods of calling home his people, But this we may affirm assuredly, *'That wherever there is a work of true conviction and conversion wrought upon the sinner's heart, the holy Ghost, whether by a greater or less degree of inward soul-trouble, does that which our Lord Jesus tells the disciples, in the words of the text, that he should do when he came.'*

If any of you here ridicule inward religion, or think there's no such thing as our feeling or receiving the holy Ghost, I fear my preaching will be quite foolishness

ness to you, and that you will understand me no more than if I spoke to you in an unknown tongue.—But as the promise in the text is made to the world, and as I know it will be fulfilling till time shall be no more, I shall proceed to explain the general way whereby the holy Ghost works upon every converted sinner's heart; and I hope that the Lord, even whilst I am speaking, may be pleased to fulfill it in many of your hearts—*And when he is come, he will reprove the world of Sin, of Righteousness, and of Judgment.*

The word which we translate *Reprove*, ought to be rendered *Convince*; and in the original it implies a conviction by way of argumentation, and coming with a power upon the mind equal to a demonstration.—A great many scoffers of these last days will ask such as they term pretenders to the spirit, how they feel the spirit, and how they know the spirit? They might as well ask, how they know, and how they feel the sun when it shines upon the body? For with equal power and demonstration does the spirit of God work upon and convince the soul.

And, first, It convinces of sin, and generally of some enormous sin, the worst perhaps the convicted person ever was guilty of. Thus, when our Lord was conversing with the woman of Samaria, he convinced her first of her adultery; *'Woman says he, go call thy husband.—The Woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands, and he whom thou now hast is not thy husband: In this sayest thou truly.'*—With this there went such a powerful conviction of all her other actual sins, that soon after she left her water-pot, and went her way into the city, and saith to the men, *Come, and see a man, that hath told me all things that ever I did: Is not this the Christ?* Thus our Lord also dealt with the persecutor Saul: He convinced him first of the horrid sin of persecution;—*Saul, Saul, why persecutest thou me?* Such a sense of all his other sins, in all probability, at the same time revived in his mind, that im-

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mediately he died; that is, died to all his false confidences, and was thrown into such an agony of soul that he continued three days, and neither did eat nor drink. — This is the method the spirit of God generally takes in dealing with sinners: He first convinces them of some heinous actual sin, and at the same time brings all their other sins into remembrance, and as it were, sets them in battle-array before them: *When he is come he will reprove the world of Sin.*

And was it ever thus with you, my dear hearers? (for I must question you as I go along because I intend, by the divine help, to preach not only to your head but to your hearts.) Did the spirit of God ever bring all your sins thus to remembrance, and make you cry out to God, *Thou writest bitter things against me!* Did your actual sins ever appear before you as tho' drawn in a map? If not, you have great reason (unless you were sanctified from the womb) to suspect that you are not so much as truly convicted, much less converted, and that the promise of the text was never yet fulfilled in your hearts.

Further: When the Comforter comes into a sinner's heart, tho' it generally convinces the sinner of his *actual* sin first, yet it leads him to see and bewail his *original* sin, the fountain from which all these polluted streams flow.

Tho' every thing in earth, air, and water, every thing both without and within, concur to prove the truth of that assertion in the Scripture, *viz. That in Adam we all have died*, yet most are so hardened thro' the deceitfulness of sin, that notwithstanding they may give an assent to the truth of that proposition in their heads, yet they never felt it really in their hearts. — Nay, some in words professedly deny it, tho' their works too, too plainly prove them to be degenerate sons of a degenerate Father. — But when the comforter, the Spirit of God, arrests a sinner, and convinces him of sin, all carnal reasoning against original corruption, every proud and high imagination which exalteth itself against that doctrine,

trine, is immediately thrown down; and he is made to cry out, *Who shall deliver me from the Body of this death?* He now finds that concupiscence is sin; and does not so much bewail his actual sins, as the inward perverseness of his heart, which he now finds not only to be an enemy to, but also direct enmity against, God.

And did the Comforter, my dear friends, ever come with such a convincing power as this into your hearts? Were you ever made to see and feel, that in your flesh dwelleth no good thing; that you are conceived and born in sin; that you are by nature children of wrath; that God would be just if he damned you, tho' you never committed an actual sin in your lives? So often as you have been at Church and Sacrament, did you ever feelingly confess, that there was no health in you; that the remembrance of your original and actual sin was grievous unto you, and the burthen of them intolerable? If not, you have been offering God vain oblations; you never yet truly prayed in your lives; the Comforter never yet came effectually into your souls; consequently you are not in the faith, properly so called; but in a state of death and condemnation.

Thirdly, The Comforter, when he comes effectually to work upon a sinner, not only convinces him of the sin of his nature, the sin of his life, but also the sin of his duties.

We all naturally are legalists, thinking to be justified by the works of the law.—When somewhat awakened by the terrors of the Lord, we immediately, like the Pharisees of old, go about to establish our own righteousness, and think we shall find acceptance with God, if we seek it with tears:—Finding ourselves condemned, we then think to recommend ourselves to God by our duties, and hope, by our doings of one kind or another, to inherit eternal life.—But, whenever the Comforter comes into the heart, it convinces the soul of these false rests, and makes the sinner to see that all his righteousnesses are but as filthy rags; and that his works are but so many splendid sins; and that, for the
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most pompous services, he deserves no better a doom than that of the unprofitable servant, *viz. to be thrown into utter darkness, where is weeping and wailing, and gnashing of teeth.*—

And was this degree of conviction ever wrought in any of your souls? Did the Comforter ever come into your hearts, so as to make you sick of your duties, as well as your sins;—Were you ever, with the great Apostle of the Gentiles, made to abhor your own righteousness which is by the law, and acknowledge that you deserve to be damned, tho' you should give all your goods to feed the poor? Were you made to feel that your very repentance needed to be repented of, and that every thing in yourselves is but dung and dross?—And that all the arguments you can fetch for mercy, must be out of the heart and pure unmerited Love of God? Were you ever made to lie at the feet of sovereign grace, and to say, Lord, if thou wilt, thou may'st save me; if not, 'thou may'st justly damn me:—I have nothing to plead, 'I can in no wise justify myself in thy sight;—my 'best performances, I see, will condemn me;—and all 'I have to depend upon is thy free Grace?'—What say you? Was this ever, or is this now, the habitual language of your hearts? You have been frequently at the temple; but did you ever approach it in the temper of the poor Publican, and after you have done all, acknowledge that you have done nothing; and upon a feeling experimental sense of your own unworthiness and sinfulness every way, smite upon your breasts, and say, "*God be merciful to us sinners?*" If you never were thus minded, the Comforter never yet effectually came into your souls, you are out of Christ; and, if God should require your souls in that condition, he would be no other to you than a consuming fire.

But there is a fourth sin, which the Comforter, when he comes, convinces the soul of, and which alone (it is very remarkable) our Lord mentions, as tho' it was the only sin worth mentioning; for indeed it is the root of all other sins whatsoever: It is the reigning as well as dam-

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damning sin of the world. And what now do you imagine that sin may be?—It is that cursed sin, that root of all other evils, I mean the sin of Unbelief.—*Of Sin*, says our Lord, *Ver. 9. because they believe not on me.*

But does the Christian world, and consequently any of you that hear me this day, want the holy Ghost to convince you of unbelief? Are there any infidels here? Yes, (Oh that I had not too great reason to think so!) I fear most are such: Not indeed such infidels as professedly deny the Lord that bought us, (tho' I fear too many even of such monsters are in every country;) but I mean such Unbelievers, that have no more faith in Christ than the devils themselves. Perhaps you may think you believe, because you repeat the Creed, or subscribe to a Confession of faith; because you go to Church or meeting, receive the Sacrament, and are taken into full communion. These are blessed privileges; but all this may be done without our being true believers.—And I know not how to detect your false hypocritical faith better, than by putting to you this question; suppose I was to ask you, 'How long you have believed?' Would not most of you say, 'As long as we can remember.--We never did disbelieve?'--Then this is a certain sign that you have no true faith at all: No, not so much as a grain of mustard-seed: For, if you believe now, (unless you were sanctified from your infancy) you must know that there was a time in which you did *not believe* on the Lord Jesus Christ; and the holy Ghost, if ever you received it, convinced you of this. Eternal truth has declared, *When he is come he will convince the world of Sin, because they believe not on me.*

None of us believe by nature: but after the holy Ghost has convinced us of the sin of our nature, and the sin of our lives and duties in order to convince us of our utter inability to save ourselves, and that we must be beholden to God as for every thing else, so for faith, (without which it is impossible to please or be saved by Christ) he convinces us also, that we have no faith.

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Dost thou believe on the Son of God? is the grand question which the Holy Ghost now puts to the soul: At the same time he works with such power and demonstration; that the soul sees, and is obliged to confess, that it has no faith.

This is a thing little thought of by most that call themselves believers.—They dream they are Christians because they live in a christian country: If they had been born Turks they would have believed on Mahomet;—For what is that which men commonly call faith, but an outward consent to the established religion? But do not you thus deceive your own selves.—For true faith is quite another thing. Ask yourselves therefore, Whether or not the holy Ghost ever powerfully convinced you of the sin of Unbelief? You are perhaps so devout (as you may imagine) as to get a catalogue of sins which you look over, and confess in a formal manner, as often as you go to the holy Sacrament: But, amongst all your sins, did you ever once confess and bewail that damning sin of *Unbelief*? Were you ever made to cry out, ‘Lord, give me faith;—Lord, give me to believe on thee; Oh that I had faith! Oh that I could believe!’ If you never was thus distressed, at least, if you never saw and felt that you had no faith, it is a certain sign that the holy Ghost, the Comforter, never came into, and worked savingly upon your souls.

But is it not odd that the holy Ghost should be called a Comforter, when it is plain, by the experience of all God’s children, that this work of conviction is usually attended with sore inward conflicts, and a great deal of soul-trouble?—I answer, The holy Ghost may well be termed a Comforter, even in this work; because it is the only way to, and ends in true solid comfort. Blessed are they that are thus convicted by him, for they shall be comforted. Nay, not only so, but there is present comfort, even in the midst of these convictions: The soul secretly rejoices in the sight of it’s own misery, blesses God for bringing it out of darkness into light, and looks forward with a comfortable prospect of future

ture deliverances, knowing, that tho' sorrow may endure for a night, joy will come in the morning.

Thus it is that the holy Ghost convinces the soul of sin. And, if so, how wretchedly are they mistaken that blend the light of the spirit with the light of conscience, as all such do, who say, 'That Christ lighteth every man that cometh into the world, and that light, if improved, will bring us to Jesus Christ?' If such doctrine be true, the promise in the text was needless: Our Lord's Apostles had already that light, the world hereafter to be convinced had that light; and, if that was sufficient to bring them to Christ, why was it expedient that Christ should go away to heaven, to send down the holy Ghost to do this for them? Alas! all have not this spirit; It is the special Gift of God, and, without this special gift, we can never come to Christ.

The light of conscience will accuse or convince us of any common sin; but the light of natural conscience never did, never will, and never can convince of *Unbelief*. If it could, how comes it to pass, that not one of the heathens, who improved the light of nature in such an eminent degree, was ever convinced of Unbelief? No, natural conscience cannot effect this? it is the peculiar property of the holy Ghost the Comforter: *When he is come, he will reprove (or convince) the world of Sin, of Righteousness, and Judgment.*

We have heard how he convinces of sin: We come now to shew what is the *Righteousness* which the Comforter convinces the world of.

By the word *Righteousness*, in some places of scripture, we are to understand that common justice which we ought to practice between man and man; as when Paul is said to reason of *Temperance* and *Righteousness* before a trembling Felix. But here (as in a multitude of other places in holy writ) we are to understand by the word *Righteousness*, the active and passive obedience of the dear Lord Jesus; even that perfect, personal all-sufficient righteousness, which he has wrought out for

that world which the spirit is to convince. *Of Righteousness*, says our Lord, *because I go to the Father and ye see me no more.* This is one argument that the holy spirit makes use of to prove Christ's Righteousness, because he is gone to the Father, and we see him no more. For, had he not wrought out a sufficient righteousness, the Father would have sent him back, as not having done what he undertook; and we should have seen him again.

Oh the Righteousness of Christ! It so comforts my soul, that I must be excused, if I mention it in all my discourses. I would not, if I could help it, have one sermon without it. Whatever infidels may object, or others sophistically argue, against an imputed Righteousness; yet whoever are rightly informed must acknowledge, that Jesus Christ is the end of the law for righteousness and perfect justification in the sight of God, to every one that believeth; and that we are to be made the righteousness of God in him. This, and this only, a poor sinner can lay hold of, as a sure anchor of his hope. Whatever other scheme of salvation men may lay, I acknowledge I can see no other foundation whereon to build my hopes of salvation, but on the rock of Christ's personal Righteousness imputed to my soul.

Many, I believe, have a rational conviction of, and agree with me in this: But rational convictions, if rested in, avail but little; it must be a spiritual, experimental conviction of the truth which is saving.—— And therefore our Lord says,—When the holy Ghost comes in the day of his power, it convinces of this Righteousness, *viz.* of the reality, and compleatness, and sufficiency of it, to save a poor sinner.

In the foregoing part of this discourse, we shewed how the holy Ghost convinces the sinner of the sin of his Nature, Life, Duties, and of the Sin of Unbelief. And what then must the poor creature do? He must, he must inevitably despair, if there be no hope but in himself. When therefore the spirit has haunted the sinner out of all his false rests and hiding-places, taken off the pitiful
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fig-leaves of his own works, and driven him out of the trees of the garden (his outward reformations) and placed him naked before the bar of a Sovereign, Holy, Just, and sin-avenging God; then, then it is, when the soul, having the sentence of death within itself, because of unbelief, has a sweet display of Christ's Righteousness made to it by the holy spirit of God.—Here it is that he begins more immediately to act in the quality of a Comforter, and convinces the soul so powerfully of the reality and all-sufficiency of Christ's Righteousness, that the soul is immediately set a hungering and thirsting after it.—Now the sinner begins to see, that tho' he has destroyed himself, yet in Christ is his help; that tho' he has no righteousness of his own to recommend him, there is a fulness of grace, a fulness of truth, a fulness of righteousness in the dear Lord Jesus, which if once imputed to him, would make him happy for ever and ever.

None, none can tell, but those happy souls who have experienced it, with what demonstration of the spirit this conviction comes. Oh how amiable, as well as all-sufficient, does the blessed Jesus now appear! with what new eyes does the soul now see the Lord its Righteousness! Brethren, it is unutterable. If you were never thus convinced of Christ's Righteousness in your own souls, tho' you may believe it doctrinally, it will avail you nothing, the Comforter never came savingly into your souls; and then you are comfortless indeed.

But what will this Righteousness avail, if the soul has it not in possession? The next thing therefore that the Comforter, when he comes, convinces the soul of, is *Judgment*.

By the word *Judgment*, I understand that well-grounded peace, that settled judgment, which the soul forms of itself, when it is enabled by the spirit of God to lay hold on Christ's Righteousness, which I believe it always does, when convinced in the manner before-mentioned. Of *Judgment*, says our Lord, *because the*

Prince of this world is judged that is, the soul, being enabled to lay hold on Christ's perfect Righteousness by a lively faith, has a conviction wrought in it by the holy spirit, that the *prince of this world is judged*.—The soul being now justified by faith, it has peace thro' our Lord Jesus Christ, and can triumphantly say, 'It is Christ that justifies me, who is he now that condemns me?' 'The strong man armed is now cast out; my soul is now in a true peace;—The *prince of this world* will come and accuse, but he has now no share in me.' 'The blessed spirit which I received, and whereby I am enabled to apply Christ's Righteousness to my poor soul, powerfully convinces me of this.—Why should I fear? Or of what shall I be afraid, since God's spirit witnesses with my spirit, that I am a child of God?' 'The Lord is ascended up on high; *He has led Captivity captive*; He has received the holy Ghost the Comforter, that best of gifts for men; and that Comforter, is come into my heart; He is faithful that hath promised: I, even I am powerfully, rationally, spiritually convinced of Sin, *Righteousness and Judgment*.—By this I know the *prince of this world is judged*.'

Thus, I say, may we suppose the soul to triumph in which the promise of the text is happily fulfilled.—And tho', at the beginning of this discourse, I said most had never experienced any thing of this, and that therefore this preaching must be foolishness to most; yet I doubt not but there are some happy souls here, who, thro' grace, have been enabled to follow me step by step; And notwithstanding the holy Ghost might not directly work in the same order as I have described, and perhaps they cannot exactly say the time when, yet they have a well grounded confidence that the work is done, and that they have really been convinced of *Sin, Righteousness and Judgment*, in some way, or at some time or another.

And now, what shall I say to you? O thank God, thank the Lord Jesus, thank the ever-blessed Trinity for this unspeakable gift: For you would never have been thus

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thus highly favoured, had not he, who first spoke darkness into light, loved you with an everlasting love, and enlightened you by his holy spirit, and that too, not on account of any good thing foreseen in you, but for his own name's sake.

Be humble therefore, O believers, be humble: Look to the rock from whence you have been hewn; extol free grace: admire electing love, which alone has made you to differ from the rest of your brethren. Has God brought you into light? Walk as becometh children of light. Provoke not the holy spirit to depart from you: For tho' he hath sealed you to the day of redemption, and you know that the *Prince of this world is judged*; yet if you backslide, grow luke-warm or forget your first love, the Lord will visit your offences with the rod of affliction, and your sin with spiritual scourges. Be not therefore high minded, but fear

—*Rejoice, but let it be with trembling.*—As the elect of God, put on, not only humbleness of mind, but bowels of compassion; and pray, Oh pray, for your unconverted brethren!—Help me, help me now, O Children of God, hold up my hands as Aaron and Hur once held up the hands of Moses. Pray, whilst I am preaching, that the Lord may enable me to say, 'This day is the promise in the text fulfilled in some poor sinners hearts.' Cry mightily to God, and with the cords of a holy violence, pull down blessings on your neighbours heads. Christ yet lives and reigns in heaven; the residue of the spirit is yet in his hand, and a plentiful effusion of it is promised in the latter days of the Church; And Oh that the holy Ghost, the blessed Comforter, would now come down, and convince those that are Christless amongst you *of Sin, of Righteousness, and of Judgment*! Oh that you were once made willing to be convinced!—But perhaps you had rather be filled with wine than with the spirit, and are daily chasing that holy guest from your souls. What shall I say for you to God? *Father, forgive them for they know not what they do.* What shall I say from God to you; Why?

That God was in Christ reconciling the world unto himself: Therefore I beseech you, as in Christ's stead, be ye reconciled to God. Do not go away contradicting and blaspheming. I know Satan would have you begone. Many of you may be uneasy, and are ready to cry out, *What a weariness is this!* But I will not let you go; I have wrestled with God for my hearers in private, and I must wrestle with you here in public. Tho' of myself I can do nothing, and you can no more by your own power come to and believe on Christ, than Lazarus could come forth from the grave; yet who knows but God may beget some of you again to a lively hope by this foolishness of preaching, and that you may be some of that world which the Comforter is to convince of *Sin, of Righteousness, and of Judgment?* ——— Poor, Christless souls! Do you know what a condition you are in? Why, you are lying in the wicked One, the devil.—And will you contentedly ly in that wicked One. What wages will he give you? Eternal death.—Oh that you would come to Christ! The free gift of God thro' him is eternal life.—He will accept of you even now, if you will believe in him.—The Comforter may yet come into your hearts, even yours. All that are now his living temples, were once lying in the wicked One, as well as you. This blessed gift, this holy Ghost, the blessed Jesus received even for the *Rebellious*: Oh that he may shew you, that he has received it for some of you! I see many of you affected:—But are your passions only a little wrought upon, or are your souls really touched with a lively sense of the heinousness of your sins, your want of faith, or the preciousness of the Righteousness of Jesus Christ? If so, I hope the Lord has been gracious, and the Comforter is coming into your hearts. Oh do not stifle these convictions! Do not go away, and straightway forget what manner of doctrine you have heard, and thereby shew that these are only common workings of a few transient convictions, floating upon the surface of your hearts——Beg of God that you may be sincere (for he alone can make you so) and that you may indeed desire that the promise

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of the text be may fulfilled in your souls. Who knows but the Lord may be gracious? Remember you have no plea but sovereign mercy; But, for your encouragement also, remember it is the world, such as you are, to whom the Comforter is to come, and whom he is to convince;—Wait therefore at wisdom's gates. The bare probability of having a door of mercy opened, is enough to keep you striving. Christ Jesus came into the world to save sinners, the chief of them: You know not but he came to save you. Do not go and quarrel with God's decrees, and say, If I am not elected, I shall be damned; if am elected, I shall be saved; and therefore I'll do nothing. What have you to do with God's decrees? Secret things belong to him; it is your business to add all diligence to make your calling and election sure. If there are but few that find the way that leads to life, do you strive to be some of them: You know not but you may be in the number of those few, and that your striving may be the means which God intends to bless, to give you an entrance in. If you do not act thus, you are unsincere; and, if you do, who knows but you may find mercy? For tho', after you have done all that you can, God may justly cut you off, yet never was a single person damned that did all that he could. Tho' therefore your hands are withered, stretch them out; tho' you are impotent, sick, and lame, come, ly at the pool. Who knows but by and by the Lord Jesus may have compassion on you, and send the Comforter to convince you of *Sin, Righteousness*, and of *Judgment*? He is a God full of compassion and long-suffering, otherwise you and I had been long since lifting up our eyes in torments. But still he is patient with us: Yet, O Christless sinners, you are alive, and who knows but God intends to bring you to repentance? Could my prayers or tears effect it, you should have vollicies of the one, and floods of the other.—My heart is now touched with a sense of your condition:—May our merciful high priest now send down the Comforter, and make you sensible of it also!—Oh the love

of Christ? It constrains me yet to beseech you to come to him—Oh what do you reject, if you reject Christ the Lord of glory? Oh sinners, give the dear Redeemer a lodging in your souls. Do not be Bethlemites. Sons and daughters, give Christ your hearts, your whole hearts.—Indeed he is worthy.—He made you and not you yourselves.—You are not your own.—Oh give Christ then your bodies and souls, which are his: Is it not enough to melt you down, to think that the high and lofty One that inhabiteth eternity, should thus condescend to invite you by his minister? How soon can he frown you to hell? And how know you, but he may this very instant, if you do not hear his voice? Did any yet harden their hearts against Christ, and prosper? Come then, do not send me sorrowful away: Do not let me have reason to cry out, ‘O my leanness, my leanness?’ Do not let me go weeping into my closet, and say, ‘Lord they will not believe the report; —Lord, I have called them and they will not answer; I am unto them as a very pleasant song, and as one that plays upon a pleasant instrument: but their hearts are running after the lust of the eye, the lust of the flesh, and the pride of life.’—Would you be willing that I should give such an account of you, or make such a prayer before God? And yet I must not only do so here, but appear in judgment against you hereafter, unless you will come to Christ.—Once more therefore I intreat you to come.—What objections have you to make?—Behold, I stand here in the name of God, to answer all that you can offer.—But I know no one can come, unless the Father draw him: I will therefore address me to my God, and intercede with him to send the Comforter into your hearts.

‘O blessed Jesus, who art a God whose compassions fail not, and in whom all the promises are *Yea* and *Amen* thou that sittest between the Cherubims, shew thyself amongst us. Oh now let us see thy outgoings! Oh let us now taste that thou art gracious, and reveal thy
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' Almighty arm !—Get thyself the victory in these
 ' poor sinners hearts. Let not the word spoken prove
 ' like water spilt upon the ground. Send down, send
 ' down, O great High Priest, the Holy Spirit, to convince
 ' the world of *Sin*, of *Righteousness*, and of *Judgment*. So
 ' will we give thanks and praise to thee for ever; even,
 ' to thee O Father, thee O Son, and thee O blessed spirit
 ' to whom, as three persons, but one God, be ascribed
 ' by Angels and Archangels, by Cherubims and Seraph-
 ' ims, and all the heavenly host, all possible power, might,
 ' majesty, and dominion, now and for evermore. *Amen,*
Amen, Amen.

S E R M O N X.

The Conversion of ZACCHEUS.

L U K E xix. 9, 10,

And Jesus said unto him, this day is salvation come to this house ; forasmuch as he also is the son of Abraham. For the Son of man is come to seek and to save that which was lost.

Salvation, every where through the whole Scripture, is said to be the free gift of God, thro' Jesus Christ our Lord. Not only free, because God is a sovereign Agent, and therefore may withhold it from, or confer it on, whom he pleaseth ; but free, because there is nothing to be found in man, that can any way induce God to be merciful unto him.—The Righteousness of Jesus Christ is the sole cause of our finding favour in God's sight : This Righteousness apprehended by Faith (which is also the gift of God) makes it our own ; and this faith, if true, will work by Love.

These are parts of those glad tidings which are published in the gospel ; and of the certainty of them, next

to the express word of God, the experience of all such as have been saved, is the best, and, as I take it, the most undoubted proof. That God might teach us every way, he has been pleased to leave upon record many instances of the power of his grace exerted in the salvation of several particular persons, that we, hearing how he dealt with them, might from thence infer the Manner we must expect to be dealt with ourselves, and learn in what way we must look for salvation, if we truly desire to be made partakers of the heavenly inheritance with the saints in light.

The conversion of the person referred to in the text I think, will be of no small service to us in this Matter if rightly improved. I would hope most of you know who the person is, to whom the Lord Jesus speaks; it is the publican Zaccheus, to whose house the blessed Jesus said salvation came, and whom he pronounces a son of Abraham.

It is my design (God helping) to make some Remarks upon his conversion recorded at large in the verses foregoing, and then to inforce the latter part of the text, as an encouragement to poor undone sinners to come to Jesus Christ. — *For the Son of man is come to seek and to save that which was lost*

The Evangelist Luke introduces the Account of this man's conversion thus. Ver. 1. *And Jesus entered and passed through Jericho*—The holy Jesus made it his business to go about doing good. As the Sun in the Firmament is continually spreading his benign, quickning and cheering influences over the natural;—so this Sun of Righteousness arose with healing under his wings, and was daily and hourly diffusing his gracious influences over the moral world, The Chapter foregoing acquaints us of a notable miracle wrought by the holy Jesus on a poor blind Bartimeus; and in this a greater presents itself to our consideration. The Evangelist would have us take particular notice of it; for he introduces it with the word *Behold*:—*And behold says he, Ver. 2. There was a man named Zaccheus, which*
was

was the chief among the Publicans, and he was rich.

Well might the Evangelist usher in the relation of this man's conversion with the word *Behold!* For, according to human judgment, how many unsurmountable obstacles lay in the way of it! Surely no one will say there was any fitness in Zaccheus for salvation; for we are told that he was a Publican, and therefore in all probability a notorious sinner. The Publicans were gatherers of the Roman taxes; They were infamous for their abominable extortion; Their very name therefore became so very odious, that we find the Pharisees often reproached our Lord as very wicked, because he was a friend unto and sat down to meat with them. Zaccheus then, being a Publican, was no doubt a sinner; and, being chief among the Publicans consequently was chief among sinners. Nay, *he was rich*, and an inspired Apostle has told us, that not many mighty not many noble, are called. Another saith, *God hath chosen the poor of this world rich in faith.*—And he that was the maker and Redeemer of the Apostles assures us *that it is easier for a camel, or for a Cable-rope, to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* O let not therefore the rich glory in the multitude of their riches.

But rich as he was, we are told, *Ver. 3.* that *he sought to see Jesus.* And that was a wonder indeed; The common people heard our Lord gladly, and the poor received the gospel. The multitude, the *οχλος*, the mob, the people that knew not the law, as the proud high-priests called them used to follow him on foot out into the country, and sometimes staid with him three days together to hear him preach; But did the rich believe or attend him! No, our Lord preached up the doctrine of the cross; He preached too searching for them, and therefore they counted him their enemy, persecuted and spoke all manner of evil against him falsely.—Let not the ministers of Christ marvel, if they meet with the like treatment. I should think it no scandal (supposing it true) to hear it affirmed, that none but the poor attend-
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ed my ministry.--Their souls are as precious to our Lord Jesus Christ, as the souls of the greatest men. They were the poor that attended him in the days of his flesh: These are they whom he hath chosen to be rich in faith, and to be the greatest in the kingdom of heaven. Were the rich in this world's goods generally to speak well of me, wo be unto me; I should think it a dreadful sign that I was only a wolf in sheep's clothing, that I spoke *Peace, Peace*, when there was *no Peace*, and prophesied smother things than the gospel would allow of. Hear ye this O ye rich. Let who will dare to do it, God forbid that I should despise the poor; in doing so, I should reproach my maker. No, the poor; are dear to my soul; I rejoice to see them fly to the doctrine of Christ, like the doves to your windows. I only pray that the poor, who attend, may be evangelized, and turned into the spirit of the gospel: If so, *Blessed are ye, for yours is the kingdom of heaven.*

But we must return to Zaccheus.—“*He sought to see Jesus.*” That is good news.—I could heartily wish I could say, it was out of a good principle: But, without speaking contrary to that charity which hopes and believeth all things for the best, we may say, that the same principle drew him after Christ, which now draws multitudes (to speak plainly, it may be multitudes of you) to hear a particular preacher, that is, *Curiosity*: For we are told, that he came not to hear his doctrine, but to view his person, or, to use the words of the Evangelist, to see *who he was*. Our Lord's fame was now spread abroad through all Jerusalem, and all the country round about: some said he was a good man; others, Nay, *but he deceiveth the people*. And therefore curiosity drew out this rich Publican Zaccheus to see who this person was, of whom he had heard such various accounts. But it seems he could not conveniently get a sight of him for the *Press*, and because he was little of stature. Alas! how many are kept from seeing Christ in glory, by reason of the *Press*! I mean, how many are ashamed of being singularly good, and therefore follow a multitude to do evil,

evil, because they have a press or throng of polite acquaintance ! And, for fear of being set at nought by those with whom they used to sit at meat, they deny the Lord of glory and are ashamed to confess him before men.—

This base servile fear of man, is the bane of true Christianity ; it brings a dreadful snare upon the soul, and is the ruin of ten thousands : For I am fully persuaded, numbers are rationally convicted of gospel-truths ; but, not being able to brook contempt, they will not prosecute their convictions, nor reduce them into practice. Happy those, who in this respect, at least like Zaccheus, are resolved to overcome all impediments that ly in their way to a sight of Christ : For, finding he could not see Christ because of the press and the littleness of his natural stature, he did not smite upon his breast, and depart, saying, ‘ It is in vain to seek after a sight of him any longer, I can never attain unto it. ‘ No, finding he could not see Christ, if he continued in the midst of, *he (Ver. 4.) ran before the multitude, and climbed up into a Sycamore-tree, to see him; for he was to pass that way.*

There’s no seeing Christ in glory unless we run before the multitude, and are willing to be in the number of those despised few, who take the kingdom of God by violence.—That broad way, in which so many go, can never be that strait and narrow way which leads to life.

—Our Lord’s flock was, and always will be, comparatively a little one : And unless we dare to run *before* the multitude in a holy singularity, and can rejoice in being accounted fools for Christ’s sake, we shall never see Jesus with Comfort, when he appears in Glory. From mentioning the Sycamore-tree, and considering the difficulty with which Zaccheus must climb it, we may further learn, that those who would see Christ, must undergo other difficulties and hardships besides contempt. Zaccheus, without doubt, went through both.—Did not many, think you, laugh at him as he ran along, and in the language of Michal, Saul’s daughter, cry out, How glorious did the rich Zaccheus look to-day, when,
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forgetting the greatness of his station, he ran before a pitiful, giddy mob, and climbed up a Sycamore-tree, to see an Enthusiastick preacher !—But Zaccheus cares not for all that ; his curiosity was strong : If he could but see who Jesus was, he did not value what scoffers said of him. And thus much more will it be with all those who have an effectual desire to see Jesus in heaven : They will go on from strength to strength, break thro' every difficulty lying in their way, and care not what men or devils say of or do unto them. *May the Lord make us all thus minded, for his dear Son's sake !*

At length, after taking much pains and going (as we may well suppose) through much contempt, Zaccheus has climbed the tree ; and there he sits, as he thinks, hid in the leaves of it, and watching when he should see Jesus pass by :—“ *For he was to pass by that way.*”

But sing, O heavens, and rejoice, O earth ! Praise, magnify, and adore sovereign, electing, free, preventing love ; Jesus the *everlasting God*, the *Prince of peace*, who saw Nathanael under the fig-tree, and Zaccheus from eternity, now sees him in the Sycamore-tree, and calls him in time.

Ver. 5: ‘ *And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down ; for this day I must abide at thy house.*—Amazing love ! Well might Luke usher in the account with the word *Behold !* It is worthy our highest admiration. When Zaccheus thought of no such thing, nay thought that Christ Jesus did not know him ; Behold Christ does what we never hear he did before or after, I mean, invite himself to the house of Zaccheus, saying, *Zaccheus, make haste and come down ; for this day I must abide at thy house.* Not pray let me abide, but I must abide this day at thy house. He also calls him by name, as tho’ he was well acquainted with him : And indeed well he might ; for his name was written in the book of life ; he was one of those whom the Father had given him from all eternity ; Therefore he must abide at his house that day. — *For whom he did predestinate, them he also called.* Here

Here then, as through a glass, we may see the doctrine of *Free Grace* evidently exemplified before us.—Here was no fitness in Zaccheus. He was a Publican, chief among the Publicans; not only so, but rich, and came hither to see Christ only out of curiosity: But sovereign grace triumphs over all. And if we do God justice, and are affectually wrought upon, we must acknowledge there was no more fitness in us than in Zaccheus;—And, had not Christ prevented us by his call, we had remained dead in trespasses and sins, and alienated from the divine life, even as others. ‘*Jesus looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for this day I must abide at thy house.*’

With what different emotions of heart may we suppose Zaccheus received this invitation? Think you not that he was surprized to hear Jesus Christ call him by name, and not only so, but invite himself to his house? Surely, thinks Zaccheus, I dream: It cannot be; how should he know me? I never saw him before: Besides, I shall undergo much contempt, if I receive him under my roof. Thus, I say, we may suppose Zaccheus thought within himself, But what saith the scripture? *I will make a willing people in the day of my power.*—

With this outward call, there went an efficacious power from God, which sweetly overruled his natural will; and therefore, *Ver. 6. ‘He made haste, and came down, and received him joyfully;’* not only in his house, but also in his heart.

Thus it is the great God brings home his children. He calls them by name, by his word of providence; he speaks to them by his spirit.—Hereby they are enabled to open their hearts, and are made willing to receive the king of glory in. For Zaccheus’s sake let us not entirely condemn people that come under the word, out of no better principle than curiosity. Who knows but God may call them? It is good to be where the Lord is passing by.—*May all that now are present out of this prin*

principle, hear the voice of the Son of God speaking to their souls, and so hear that they may live ! Not that men ought therefore to take encouragement to come out of curiosity. For perhaps a thousand more at other times came to see Christ out of curiosity, as well as Zaccheus, which were not effectually called by his grace. I only mention this for the encouragement of my own soul, and the consolation of God's children, who are too apt to be angry with those who do not attend on the word out of love to God : But let them alone.—Brethren pray for them.--How do you know but Jesus Christ may speak to their hearts ? A few words from Christ applied by his Spirit will save their Souls.—*Zaccheus, says Christ, make haste and come down.—And he made haste, and came down, and received him joyfully.*

I have observed in holy Scripture, how particularly it is remarked, that persons rejoiced upon believing in Christ.—Thus the converted Eunuch went on his way rejoicing ; thus the Jaylor rejoiced with his whole house ;---Thus Zaccheus received Christ joyfully.--And well may those rejoice that receive Jesus Christ; for with him they receive Righteousness, Sanctification, and eternal Redemption.--Many have brought up an ill report upon our good land, and would fain persuade people that religion will make them melancholy mad.—So far from it, that joy is one ingredient of the kingdom of God in the heart of a believer ; *The kingdom of God is Righteousness, Peace, and joy in the holy Ghost.* To rejoice in the Lord is a gospel-duty. *Rejoice in the Lord always, and again I say rejoice.* And who can be so joyful as those who know that their pardon is sealed before they go hence and are no more seen ? The godly may, but I cannot see how any ungodly men can, rejoice : They cannot be truly cheerful. What if wicked men may sometimes have laughter amongst them ?—It is only the laughter of fools ; in the midst of it there is heaviness :—At the best, it is but like the crackling of thorns under a pot ; it makes a blaze, but soon goes out.—But as for the godly, it is not so with them, their joy is solid

solid and lasting.—As it is a joy that a stranger intermeddleth not with, so it is a joy that no man taketh from them : It is a joy in God, a joy unspeakable and full of glory.

It should seem that Zaccheus was under soul distress but a little while ; Perhaps (says Guthrie in his book intituled, *The trial concerning a saving interest in Christ*) not above a quarter of an hour. I add, perhaps not so long :—For, as one observes, sometimes the Lord Jesus delights to deliver speedily. God is a sovereign agent, and works upon his children in their effectual calling, according to the counsel of his eternal will. It is with the spiritual, as natural birth : All women have not the like pangs ; all Christians have not the like degree of conviction. But all agree in this, *viz.* that they all have Jesus Christ formed in their hearts : And those that have not so many trials at first may be visited with the greater conflicts hereafter ; tho' they never come into bondage again, after they have once received the spirit of adoption. '*We have not, says Paul, received the spirit of bondage again unto fear.*' We know not what Zaccheus underwent before he died : However, this one thing I know, he now believed in Christ, and was justified, *i. e.* acquitted, and looked upon as righteous in Gods sight, tho' a Publican, chief among the Publicans, not many moments before. And thus it is with all, that like Zaccheus receive Jesus Christ by faith into their hearts. The very moment they find rest in him, they are freely justified from all things from which they could not be justified by the law of Moses ;—*For by grace are we saved, through faith, and that not of ourselves, it is the gift of God.*

Say not any of you within yourselves, this is a licentious, Antinomian doctrine ; for this faith, if true, will work by love, and be productive, of the fruits of holiness.—See an instance in this convert Zaccheus : No sooner had he received Jesus Christ by faith into his heart, but he evidences it by his works :—for, *Verse 8.* we are told, '*Zaccheus stood forth, and said unto the*

' Lord, Behold, Lord, the half of my goods I give unto the poor ; and if I have taken any thing from any man by false accusation, I restore him four-fold.'

Having believed on Jesus in his heart, he now makes confession of him with his mouth to salvation. Zaccheus stood forth : He was not ashamed, but stood forth before his brother Publicans. For true faith casts out all servile, sinful fear of man.—*' And said, Behold, Lord,'*—It is remarkable, how readily people in scripture have owned the divinity of Christ immediately upon their conversion.—Thus the woman at Jacob's Well ;—*' Is not this the Christ?'* Thus the man born blind ; *' Lord ' I believe and worshipped him.'* Thus Zaccheus *' Behold ' Lord '* An incontestable proof this to me, that those who deny our Lord's divinity, never effectually felt his power :—If they had they would not speak so lightly of him : they would scorn to deny his eternal power and Godhead.—*Zaccheus stood forth, and said, Behold, ' Lord, the half of my Goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him four-fold.'*—Oh noble fruits of a true living faith in the Lord Jesus ! Every word calls for our notice. Not some small, not the tenth part, but the half. Of what ? My Goods ; things that were valuable,—My goods ; his own, not another's. I give : not, I will give when I die, when I can keep them no longer ; but I give now, even now ; Zaccheus would be his own executor. *For whilst we have time we should do good.*—But to whom would he give half of his goods ? Not to the rich, not to those who were already clothed in purple and fine linen, of whom he might be recompensed again ; but to the poor, the maimed, the halt, the blind, from which he could expect no recompence till the resurrection of the dead.—*I give to the poor.*—But knowing that he must be just before he could be charitable and conscious to himself that in his public administrations he had wronged many persons, he adds, *' And ' if I have taken any thing from any man by false accusation, I restore him four-fold.'*—Hear ye this, all ye that make

make no conscience of cheating the king of his taxes or of buying or selling run goods. If ever God gives you true faith, you will never rest, till like Zaccheus, you have made restitution to the utmost of your power. I suppose, before his conversion, he thought it no harm to cheat thus, no more than you may do now, and pleased himself frequently, to be sure, that he got so rich by doing so:—But now, he is grieved for it at his heart; he confesses his injustice before men, and promises to make ample restitution:—Go ye cheating Publicans, learn of Zaccheus; go away and do likewise.—If you do not make restitution here, the Lord Jesus shall make you confess it before men and Angels, and condemn you for it, when he comes in the glory of his Father to judgment hereafter.

After all this, with good reason might our Lord say unto him, *'This day is salvation come to this house; forasmuch as he also is the son of Abraham.'* Not so much by a natural as by a spiritual birth. He was made partaker of like precious faith with Abraham: Like Abraham he believed on the Lord, and it was accounted to him for righteousness:—His faith, like Abraham's, worked by love; and I doubt not but he has been long since sitting in Abraham's harbour.

And now, are you not ashamed of yourselves, who speak against the doctrines of grace, especially that doctrine, of being justified by faith alone, as tho' it leadeth to licentiousness? What can be more unjust than such a charge? Is not the instance of Zaccheus a sufficient proof to the contrary? Have I trained it to serve my own turn? God forbid.—To the best of my knowledge, I have spoken the truth in sincerity, and the truth as it is in Jesus.—I do affirm that we are saved by grace, and that we are justified in God's sight by faith alone;—But I do also affirm, that faith must be evidenced by good works, where there is an opportunity of performing them.

What therefore has been said of Zaccheus, may serve as a rule, whereby all may judge whether they have faith or not.—You say you have faith; but how

' Lord, Behold, Lord, the half of my goods I give unto the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.'

Having believed on Jesus in his heart, he now makes confession of him with his mouth to salvation. Zaccheus stood forth: He was not ashamed, but stood forth before his brother Publicans. For true faith casts out all servile, sinful fear of man.—*' And said, Behold, Lord;'*—It is remarkable, how readily people in scripture have owned the divinity of Christ immediatly upon their conversion.—Thus the woman at Jacob's Well;—*' Is not this the Christ?'* Thus the man born blind; *' Lord I believe and worshipped him.'* Thus Zaccheus *' Behold Lord'* An incontestable proof this to me, that those who deny our Lord's divinity, never effectually felt his power:—If they had they would not speak so lightly of him: they would scorn to deny his eternal power and Godhead.—*Zaccheus stood forth, and said, Behold, Lord, the half of my Goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.'*—Oh noble fruits of a true living faith in the Lord Jesus! Every word calls for our notice. Not some small, not the tenth part, but the half. Of what? My Goods; things that were valuable,—My goods; his own, not another's. I give: not, I will give when I die, when I can keep them no longer; but I give now, even now; Zaccheus would be his own executor. *For whilst we have time we should do good.*—But to whom would he give half of his goods? Not to the rich, not to those who were already clothed in purple and fine linen, of whom he might be recompensed again; but to the poor, the maimed, the halt, the blind, from which he could expect no recompence till the resurrection of the dead.—*I give to the poor.*—But knowing that he must be just before he could be charitable and conscious to himself that in his public administrations he had wronged many persons, he adds, *' And if I have taken any thing from any man by false accusation, I restore him four-fold.'*—Hear ye this, all ye that
make

make no conscience of cheating the king of his taxes or of buying or selling run goods. If ever God gives you true faith, you will never rest, till like Zaccheus, you have made restitution to the utmost of your power. I suppose, before his conversion, he thought it no harm to cheat thus, no more than you may do now, and pleased himself frequently, to be sure, that he got so rich by doing so:—But now, he is grieved for it at his heart; he confesses his injustice before men, and promises to make ample restitution:—Go ye cheating Publicans, learn of Zaccheus; go away and do likewise.—If you do not make restitution here, the Lord Jesus shall make you confess it before men and Angels, and condemn you for it, when he comes in the glory of his Father to judgment hereafter.

After all this, with good reason might our Lord say unto him, *‘This day is salvation come to this house; forasmuch as he also is the son of Abraham.’* Not so much by a natural as by a spiritual birth. He was made partaker of like precious faith with Abraham: Like Abraham he believed on the Lord, and it was accounted to him for righteousness:—His faith, like Abraham’s, worked by love; and I doubt not but he has been long since sitting in Abraham’s harbour.

And now, are you not ashamed of yourselves, who speak against the doctrines of grace, especially that doctrine, of being justified by faith alone, as tho’ it leadeth to licentiousness? What can be more unjust than such a charge? Is not the instance of Zaccheus a sufficient proof to the contrary? Have I strained it to serve my own turn? God forbid.—To the best of my knowledge, I have spoken the truth in sincerity, and the truth as it is in Jesus.—I do affirm that we are saved by grace, and that we are justified in God’s sight by faith alone;—But I do also affirm, that faith must be evidenced by good works, where there is an opportunity of performing them.

What therefore has been said of Zaccheus, may serve as a rule, whereby all may judge whether they have faith or not.—You say you have faith; but how

do you prove it? Did you ever hear the Lord Jesus call you by name? Were you ever made to obey that call? Did you ever, like Zaccheus, receive Jesus Christ joyfully into your hearts? Are you influenced by the faith you say you have, to stand up and confess the Lord Jesus before men? Were you ever made willing to own, and humble yourselves for your past offences? Does your faith work by love, so that you conscientiously lay, up according as God has prospered you, for the support of the poor? Do you give alms of all things that you possess? And have you made due restitution to those you have wronged? If so, happy are ye; salvation is come to your souls; you are sons, you are daughters of, you shall shortly be everlastingly blessed with faithful Abraham. But if you are not thus minded, do not deceive your own souls: Tho' you may talk of justification by faith, like Angels, it will do you no good, it will only increase your damnation. You hold the truth, but it is in unrighteousness: your faith, being without works, is dead;—You have the devil not Abraham, for your father. Unless you get a faith of the heart, a faith working by love, devils and damned spirits shall you dwell with for evermore.

But it is time now to enforce the latter part of the text; *For the Son of man is come to seek and to save that which was lost.* These words are spoken by our Saviour in answer to some self-righteous Pharisees, who, instead of rejoicing with the angels in heaven at the conversion of such a sinner, murmured, saying, *That he was gone to be a guest with a man that was a sinner.* To vindicate his conduct, he tells them, that this was an act agreeable to the design of his coming: *For the Son of man is come to seek and to save that which was lost.*—He might have said, *The Son of God.*—But oh the wonderful condescension of our Redeemer? He delights to stile himself the *Son of Man.* He came says he, not only to save, but to seek and to save that which was lost.——He came to Jericho to seek and save Zaccheus; for otherwise Zaccheus would never have been saved by him.—But from whence came he? Even from heaven, his dwelling—

dwelling-place, to this lower earth, this vale of tears, to seek and save that which was lost; viz. All that feel themselves lost, and are willing like Zaccheus, to receive him into their hearts. To save them, with how great a salvation? Even from the guilt, and also power of their sins:—To make them heirs of God, and joint heirs with himself, and partakers of that glory which he enjoyed with the Father before the world began:—Thus will the *Son of man* save that which is lost.—He was made the *Son of man* on purpose that he might save them.—He had no other end but this in leaving his Father's throne, in obeying the moral law, and hanging upon the cross:—All that was done and suffered only to satisfy, and procure a Righteousness, for poor, lost, undone sinners, and that too without respect of persons, *That which was lost*; All of every nation and language, that feel, bewail, and are truly desirous of being delivered from their lost state, the Son of man came down to seek and to save: For he is a God mighty, not only so, but willing, to save to the uttermost all those that come to God through him.—He will in no wise cast them out: For he is the same to-day, as he was yesterday. He comes now to sinners, as well as formerly; and, I hope, hath sent me out this day to seek, and, under him to bring home some of you, the lost sheep of the house of Israel.—What say you? Shall I go home rejoicing, saying, That many like sheep have went astray, but they have now believed on Jesus Christ, and so returned home to the great shepherd and bishop of their souls? If the Lord would be pleased thus to prosper my handy-work, I care not how many legalists and self-righteous Pharisees murmur against me, for offering salvation to the worst of sinners: For the Son of man came to seek and to save, and the Lord Jesus will now be a guest to the worst Publican, the vilest sinner that is amongst you, if he does believe on him. Make haste then, O sinners, make haste and come by faith to Christ.—Then, this day, even this hour, nay, this moment, if you believe, Jesus Christ shall come, and make

make his eternal abode in your hearts. Which of you is made willing to receive the king of glory ? Which of you obeys the call, as Zaccheus did ? Alas ! why do you stand still ? How know you whether Jesus Christ may ever call you again ? Come then, poor, guilty sinners ;—— Come away, poor, lost, undone Publicans ;—— Make haste, I say, and come away to Jesus Christ.—— The Lord condescends to invite himself to come under the filthy roofs of the houses of your souls : Do not be afraid of entertaining him ;—He will fill you with all peace and joy in believing. Do not be ashamed to run before the multitude, and to have all manner of evil spoke against you falsely for his sake ; One sight of Christ will make amends for all. *Zaccheus was laughed at, and all that will live godly in Christ Jesus shall suffer persecution :* But what of that ? Zaccheus is now crowned in glory, as you shall shortly be, if you believe on, and are reproached for Christ's sake. Do not therefore put me off with frivolous excuses : There's no excuse can be given for your not coming to Christ. You are lost, undone, without him ; and, if he is not glorified in your salvation, he will be glorified in your destruction ; if he does not come and make his abode in your hearts, you must take up an eternal abode with the devil and his angels.——Oh that the Lord would be pleased in love to pass by some of you at this time ! Oh that he may call you by his spirit, and make you a willing people in this day of his power ! For I know my calling will not do, unless he, by his efficacious grace, compel you to come in.——Oh that you once felt what it is to receive Jesus Christ into your hearts ! You would soon, like Zaccheus, give him every thing.——You do not love Christ, because you do not know him ; you do not come to him, because you do not feel your want of him ;——You are whole, and not broken-hearted : You are not sick, at least not sensible of your sickness ; and therefore no wonder, you do not apply to Jesus Christ, that great, that Almighty physician :——You do not feel yourselves lost, and therefore do not seek to be found in Christ.—— Oh that God would wound you with the sword of his

his spirit ! Oh that he would cause his arrows of conviction to stick deep in your hearts ! Oh that he would dart a ray of divine light into your souls ! For if you do not feel yourselves lost without Christ, you are of all men most miserable.—Your souls are dead ; you are not only an image of hell, but in some degree hell it self :—You carry hell about with you, and you know it not.—Oh that I could see some of you sensible of this, and hear you cry out, ‘ Lord, break this hard heart ; Lord deliver me from the body of this death ; draw me Lord, make me willing to come after thee ; I am lost ; Lord, save me, or I perish ! ’ Was this your case, how soon would the Lord stretch forth his Almighty hand, and say, be of good cheer, it is I, be not afraid ?—What a wonderful calm would then possess your troubled souls. Your fellowship would then be with the Father and the Son ; your life would be hid with Christ in God.—Some of you I hope have experienced this, and can say, I was lost, but I am found ; —I was dead, but am alive again ;—The Son of man came and sought me in the day of his power, and saved my sinful soul.—And do you repent that you came to Christ ; Has he not been a good master ; Is not his presence sweet to your souls ? Has he not been faithful to his promise ? And have you not found, that even in doing and suffering for him, there is an exceeding present great reward ? I am persuaded you will answer, Yes.—Oh then, ye saints, recommend and talk of the love of Christ to others, and tell them, oh tell them, what great things the Lord has done for you !—This may encourage others to come unto him.—And who knows but the Lord may make you fishers of men ? The story of Zaccheus was left on record for this purpose.—No truly convicted soul, after such an instance of divine grace has been laid before him, need despair of mercy.—What if you are Publicans ? was not Zaccheus a Publican ? What if you are chief among the Publicans ? was not Zaccheus so likewise ! What if you are rich ? was not Zaccheus rich also ? And yet Almighty grace made him

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• hands and my feet !—Look, look into my wounded side, and see
• a heart flaming with love, love stronger than death.---Come in-
• to my arms O sinners, come wash your spotted souls in my hearts
• blood. See here is a fountain opened for all sin and all uncleanness?
• See O guilty souls, how the wrath of God is now abiding upon you:
• —Come, hast away, and hide your selves in the clefts of my
• wounds ; for I am wounded for your transgressions ;—I am dy-
• ing, that ye may live for evermore.—Behold, as Moses lifted up
• the serpent in the wilderness, so am I here lifted up upon a tree;
• --See how I am become a curse for you;—The chastisement of
• your peace is upon me : I am thus scourged, thus wounded, thus
• crucified, that you by my stripes may be healed. Oh look upon me,
• all ye trembling sinners, even to the ends of the earth !—Look
• unto me by faith and you shall be saved :—For I came thus to
• be obedient even unto death, that I might save that which was lost.’

And what say you to this, O sinners ? suppose you saw the King of glory dying, and thus speaking to you ; would you believe on him ? No, you would not, unless you believe on him now :—For tho’ he is dead yet he speaketh all this in scripture, nay, in effect says all this in the words of the text, —*The Son of man is come to seek and to save that which was lost.*—Do not therefore any longer crucify the Lord of glory.--Bring those rebels, your sins, which will not have him to reign over them; bring them out to him :—Tho’ you cannot slay them yourselves, yet he he will slay them for you.—The power of his death and resurrection is as great now as formerly.—Make haste therefore, make haste, O ye Publicans and sinners, and give the dear Lord Jesus your hearts, your whole hearts. —If you refuse to hearken to this call of the Lord, remember your condemnation will be just :---I am free from the blood of you all ;—You must acquit my master at the day of judgment.--Oh that you may know the things that belong to your everlasting peace, before they are eternally hid from your eyes ! Let all that love the Lord Jesus Christ in sincerity, say, *Amen.*

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